

Development of the Intercultural Citizenship in EFL 8th grade students

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Abstract

Developing cultural awareness and intercultural citizenship competences in high school students has become a challenge for English language educators as this task is generally associated to the foreign language class. Language and culture are interwoven and cannot be separated (Brown, 2001), therefore culture has become a topic of study in the foreign language class. This fact has become a challenge for language teachers as they may be missing valuable learning opportunities in the classroom when tackling this aspect with their students. Conducting research on how English language teachers can develop these competences in the class is therefore a necessity in the field and the main objective of this research. The objective of the study presented here is to determine how the implementation of a pedagogical sequence could influence the development of intercultural citizenship in EFL students. In order to do that, we designed a pedagogical sequence using the Intercultural Encounters model Lave and Wenger (1991) based on Byram's model of intercultural communicative competence (1997). Data was collected through the application of surveys, focus groups and students' reflections. Results showed that the pedagogical sequence implemented seemed to have helped students develop their intercultural competences as they have reported more empathy to the new culture and respect for the difference. Results also showed that teachers should follow a series of stages in order to design appropriate sequences. These stages should include contextualization, interactive and action-taking activities and student reflection on what has been done. It is hoped that these findings will contribute to the worldwide discussion about the pedagogical decisions needed to develop intercultural competences.

Keywords: Intercultural, citizenship, competence, communicative competence, intercultural communicative competence, culture, pedagogical sequence, critical citizenship

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CHAPTER 1: INTRODUCTION

Developing cultural awareness and intercultural citizenship competences in high school students has become a challenge for English language educators as this task is generally associated to the foreign language class. Language and culture are interwoven and cannot be separated (Brown, 2001), therefore culture has become a topic of study in the foreign language class. The way cultures are portrayed in foreign language classes may be affected by the textbook in use, its publishers and authors, but mostly on teacher's own understanding of the target culture. This fact has become a challenge for language teachers as they may be missing valuable learning opportunities in the classroom when tackling this aspect with their students. Conducting research on how English language teachers can develop these competences in the class is therefore a necessity in the field and the main objective of this research.

In the topic of developing cultural awareness and intercultural competences, an interesting body of literature has been built in the last decades through the contributions of scholars such as Bennet (1993), Byram (1997), Leask (2004), Knight (2004), Deardorff (2006,2009), De Wit (2011), Beelen, (2015) to mention a few. Many of these scholars have proposed frameworks to develop intercultural competences in learners evidencing the growing interest in this area. For instance, Byram (1997) formulated his intercultural approach proposing five competencies or *savoirs* which are: knowledge, skills of interpreting and relating, skills of discovery and interaction, attitudes and critical awareness. Deardorff (2006) conceptualized a three-component-pyramid where cultural knowledge and positive attitudes toward members of all cultural groups were the foundation of her pyramid. Bennet (1993) proposed his Developmental Model of Intercultural Sensitivity (DMIS) which contains three ethnocentric orientations, where one's culture is experienced as central to reality (Denial, Defense,

Minimization), and three ethnorelative orientations, where one's culture is experienced in the context of other cultures (Acceptance, Adaptation, Integration). All these contributions have led to class-based-experiences that address teachers' efforts to develop these competences through pedagogical sequences carefully designed to attain that goal.

Some international studies in this area include the work conducted by Hsieh (2009), Byram, Conlon Perugini and Wagner (2013), Etsuko Yamada and Hsieh (2016) that reported on the promotion of intercultural competence in the classroom through the use of varied strategies with students in different levels of education. At national level, not much literature about the topic has been found. Ricardo (2011) completed a study about the development of intercultural competences in students in online courses. Ricardo and Medina (2013) also conducted a research study on the development of these competences but focusing on a group of online teachers at a university level. Huertas and Sanchez (2014) conducted a social study about the topic in the city of Santa Marta. This experience was not part of the educational experience of a group of students but rather it was addressed to the community in general. Calle (2017) also conducted an analysis of the development this competence in the formal documents the Colombian Ministry of Education (MEN) has released, more specifically on the Basic Standards of Competences in Foreign Languages. Her analysis showed a very limited inclusion of standards related to these competences.

Although the literature above shows some studies conducted, an evident gap can be identified regarding the decisions teachers make in terms of lesson planning, materials and activity implementation in order to attempt the intercultural citizenship competences in learners. Therefore, the study presented here will contribute to raise awareness especially on the side of the teacher about creating appropriate pedagogical sequences in the foreign language class to

contribute to educate citizens capable of knowing who they are and that can interact harmoniously with the other.

The study presented here was conducted in a private catholic school in Barranquilla, Colombia. It is a well-known traditional Christian school that offers education at all levels (pre-school, elementary and high school). It belongs to the Congregation of Christian schools founded by Jean-Baptiste de la Salle in 1895. According to the mission of the school, teaching values such as respect and acceptance, in general, and more specifically between students and teachers is very important for the institution in order to have a good environment. In order to strengthen students' English level, the institution decided that each class was divided in proficiency levels according to the students' language knowledge. This division was based on a placement test taken at the beginning of the year. The class where the study took place is a strong A2/B1 level according to the Common European Framework (CEFR) and it was composed of 22 middle-class, eighth-grade students (13 boys, 9 girls) whose ages ranged from 12 to 14 years old. The English teacher was a graduate student, whose research area of interest was focused on the development of cultural awareness and intercultural citizenship. She has been teaching English in secondary school for about ten years.

The intervention implemented for the research included a pedagogical sequence with activities addressed to develop intercultural competences using the International Encounters strategy (Byram, Conlon Perugini and Wagner, 2013) with guests from China, England and the Wayuu culture, a Colombian indigenous group. Data was collected through surveys, focus groups, reflections written by students about their perception of the pedagogical sequence. In order to complete this research study, the following questions were defined.

Research questions

Main research question:

How does the implementation of a pedagogical sequence influence the intercultural citizenship development of EFL students in 8th grade?

This research question will be responded through the following sub questions:

1. What are students' perceptions about intercultural citizenship before and after the intervention/ pedagogical sequence?
2. What elements should a pedagogical sequence include to attempt to develop students' intercultural citizenship?
3. What are students' perceptions about the class and the learning process before and after the intervention/ pedagogical sequence?

This paper is divided in six sections. The first of them describes the setting where this research takes place, introduces a rationale with the main arguments for conducting this investigation, a summary of the various similar studies that have been conducted in this research area and their most relevant results, the existing gaps in the respective field, and the research questions and sub questions. The second chapter contains a review of the theoretical framework, with the definition of the key concepts and the main debates in this topic. In the third place, a section with the selected methodology, a reminder of the research question, the statement of the research paradigm in which the study is inscribed, an overall statement of the data collection procedures to be employed, a description of ethical considerations that will be taken into account in order to maintain participants' privacy and a description of the type of intervention to take place. The next chapter will be devoted to the analysis of the results, with the supportive evidence provided by data, followed by the section related to the discussion, where the findings will be interpreted and qualified to determine the relevance of this study for the Colombian

education context and EFL teaching and learning. Finally, the most important conclusions will be brought up in this section that points out remaining gaps in knowledge and limitations of the study and discuss implications for teaching and further research. The last two chapters correspond to the references used for this investigation and the appendix with evidence and supportive data provided by the instruments.

CHAPTER 2: THEORETICAL FRAMEWORK

The following concepts will lead the theoretical framework of this research project as well as the data analysis. It is important to examine these concepts to support what is proposed in the research regarding connections between language and culture. Concepts such as competence, communicative competence, Intercultural Communicative Competence (ICC), culture, relation between language and culture, surface and deep culture and intercultural citizenship will be addressed.

Competence

The term competence has been thoroughly discussed and debated in different fields of knowledge. In the literature about the topic, competences are commonly associated with elements such as knowledge, skills and attitudes. These elements relate to cognitive aspects (knowledge), abilities (skills) and behaviours (attitudes) (Bachman, 1990; Biggs, 1994; Chomsky, 1965; Canale & Swain, 1980; Gonczi et al., 1990; Hager, 1994; Hymes, 1972; UNESCO, 2013). Chomsky (1965) was the first to introduce the term in modern linguistics. He made a difference between competence and performance. He defined competence as the linguistic system that a native speaker has internalized that is the speaker-listener's knowledge of language, whereas performance referred to the actual use of language in real situations. Hymes (1972) added that "linguistic competence is understood as concerned with the tacit knowledge of language structure, or, knowledge that is commonly not conscious or available for spontaneous report, but necessarily implicit in what the speaker-listener can say, and linguistic performance as most explicitly understood as concerned with the often termed encoding and decoding" (p. 54). This term started to change progressively into communicative competence as it was

observed that students had linguistic competences but were unable to use the language to communicate in real life interactions.

Communicative competence

The evolution of the term communicative competence (CC) in language learning teaching is traced to Noam Chomsky (1965) as stated above. In response to Chomsky's idea, Hymes (1972) introduced the term communicative competence after undertaking an ethnographic exploration to link the communicative form and function. In 1972, Hymes defined communicative competence not only as an inherent grammatical competence but also as the ability to use grammatical competence in different communicative situations. Hymes' studies contributed to a shift in the field providing a new model. Chomsky assumed that competence was the knowledge shared by a fluent native speaker while Hymes showed a variation in the knowledge of individual speakers. He agreed with Chomsky's formulation of competence as underlying knowledge but disagreed with how the knowledge should be defined in linguistic theory.

This discussion continued when Canale and Swain (1980) claimed that the communicative competence is a synthesis of an underlying system of knowledge and skill needed for communication. These knowledges were divided in three types: knowledge of underlying grammatical principles, knowledge of how to use language in a social context in order to fulfil communicative functions and knowledge of how to combine utterances and communicative functions with respect to discourse principles. To them "communicative competence refers to both knowledge and skill in using this knowledge when interacting in actual communication" (p.34).

They also proposed a model for communicative competence that contains three components, i.e. fields of knowledge and skills: grammatical, sociolinguistic and strategic competence. Canale and Swain (1980) made a distinction between grammatical or grammar-based competence and communicative competence. By grammatical competence they meant “one that is organized on the basis of linguistic, or what we will call grammatical forms (i.e. phonological forms, morphological forms, syntactic patterns, lexical items) and emphasizes the ways in which these forms may be combined to form grammatical sentences” (p. 2). According to these authors “a communicative (or functional/notional) approach on the other hand is organized on the basis of communicative functions (e.g. apologizing, describing, inviting, promising) that a given learner or group of learners needs to be used to express these functions appropriately” (p. 2).

The sociolinguistic competence includes the knowledge of rules and conventions that regulate language and its use in different contexts. For Canale & Swain (1980) “the sociolinguistic competence is as essential to the study of communicative competence as is the study of grammatical competence” (p. 6). This competence also takes into account the appropriateness of meaning and form, the first one focuses in the proper use of language depending on the situations in which students’ complaint, invite or command including formality. The second one has to do with appropriate representation of meaning in a verbal and nonverbal form in a sociolinguistic context (Canale 1980).

In addition, for Canale & Swain (1980) the strategic competence is composed of knowledge of non-verbal and verbal communication strategies that will compensate the lack of the other two competences. These strategies are: paraphrase, repetition, reluctance, avoidance of words among others.

Later on, in 1983 and 1984, they improved their version and transferred some elements of the sociolinguistic competence into a fourth component called discourse competence. Canale (1983, 1984) described discourse competence as mastery of rules that determine the means in which forms and meanings are combined in order to obtain a unity whether in spoken or written texts. The discourse competence also takes into account the coherence and cohesion of texts and this is possible by the use of cohesion devices such as pronouns, conjunctions, synonyms among others.

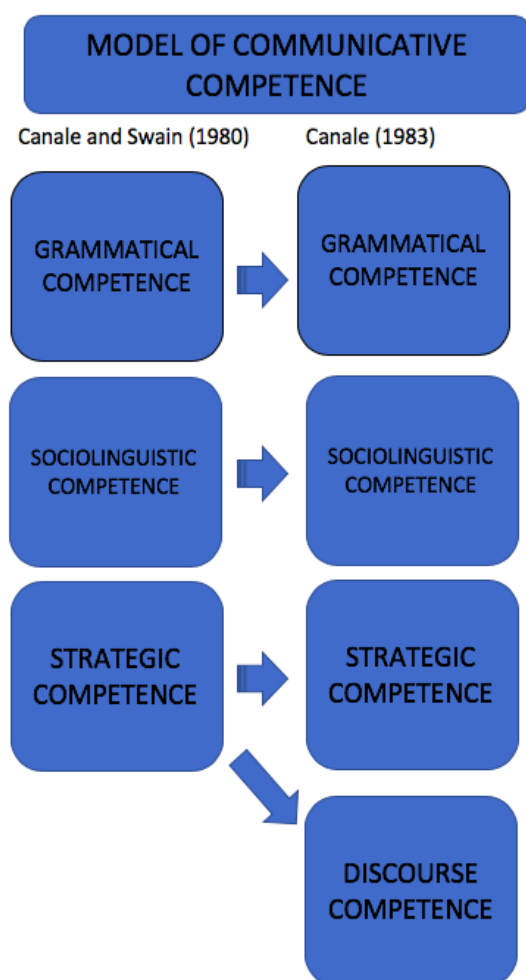


Figure 1. Model of communicative competence. Canale and Swain (1980), Canale (1983).

In 1996, Bachman and Palmer (1996) proposed a new communicative competence model that focuses on language abilities providing two traits; language knowledge and language strategic. According to these authors, language knowledge can be seen as “a domain of information in memory that is available for use by the metacognitive strategies in creating and interpreting discourse in language use” (p. 67). This component contains two subcomponents which are organizational and pragmatic.

Bachman and Palmer (1996) explained that the organizational component “is involved in controlling the formal structure of language for producing or comprehending grammatically acceptable utterances or sentences, and for organizing these to form texts, both oral and written” (p. 67). It is divided into two subcomponents; grammatical and textual. The grammatical one includes independent areas of knowledge such as vocabulary, morphology, syntax, phonology and graphology. On the other hand, textual knowledge enhances the comprehension and production of spoken and written texts emphasizing in knowledge of cohesion and rhetorical organization.

According to Bachman and Palmer (1996) the pragmatic competence refers to “enable us to create or interpret discourse by relating utterances or sentences and texts to their meanings, to the intentions of language users, and to relevant characteristics of the language use setting” (p. 69). It is divided into functional knowledge or what Bachman (1990) calls “illocutionary competence” and sociolinguistic.

Functional knowledge “enables us to interpret relationships between utterances or sentences and texts and the intentions of language users” (Bachman and Palmer, 1996. p.69). It is worthy mention that in many cases the appropriate interpretation of a given utterance involves the language users’ prior knowledge of the language use setting, including characteristics of the

participants. On the other hand, the sociolinguistic knowledge “enables us to create or interpret language that is appropriate to a particular language use setting. This includes knowledge of the conventions that determine the appropriate use of dialects or varieties, registers, natural or idiomatic, expressions and cultural references” (p. 70).

Bachman and Palmer (1996) also explain the strategic competence which “the component that links other components within the individual, as well as providing the cognitive link with the characteristics of the language use task and setting” (p.62). It is considered a metacognitive component that allows students to interpret discourse in diverse situations.

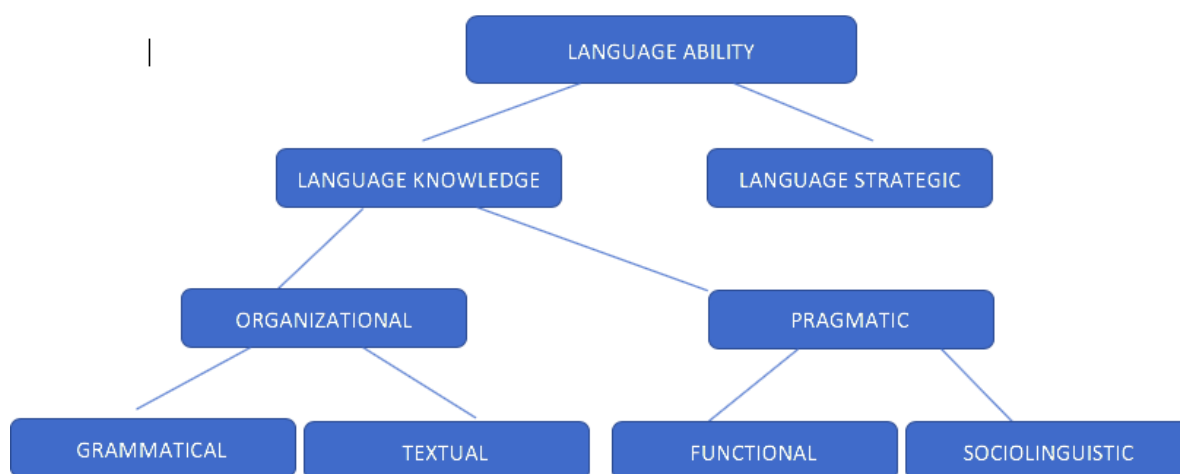


Figure 2. Communicative competence model focused on language ability. Bachman and Palmer (1996)

Furthermore, the Council of Europe (2001) also proposed a communicative competence model that includes three basic components; language competence, sociolinguistic competence and pragmatic competence, “these aspects, or parameters of description, are always intertwined in any language use; they are not separate “components” and cannot be isolated from each other” (p. 130). Language competence takes into account knowledge as well as the ability to apply it

and their subcomponents are lexical, grammatical, semantic, phonological, orthographic competence. According to the CEFR (2001), the pragmatic competence “primarily concerned with the user/learner's knowledge of the principles of language use according to which messages are: organized, structured and arranged; used to perform communicative functions and sequenced according to interactional and transactional schemata” (p. 138). The last component, sociolinguistic competences “is concerned with the knowledge and skills required to deal with the social dimension of language use” (p. 137). It takes into account politeness conventions, register differences; and dialect and accent.

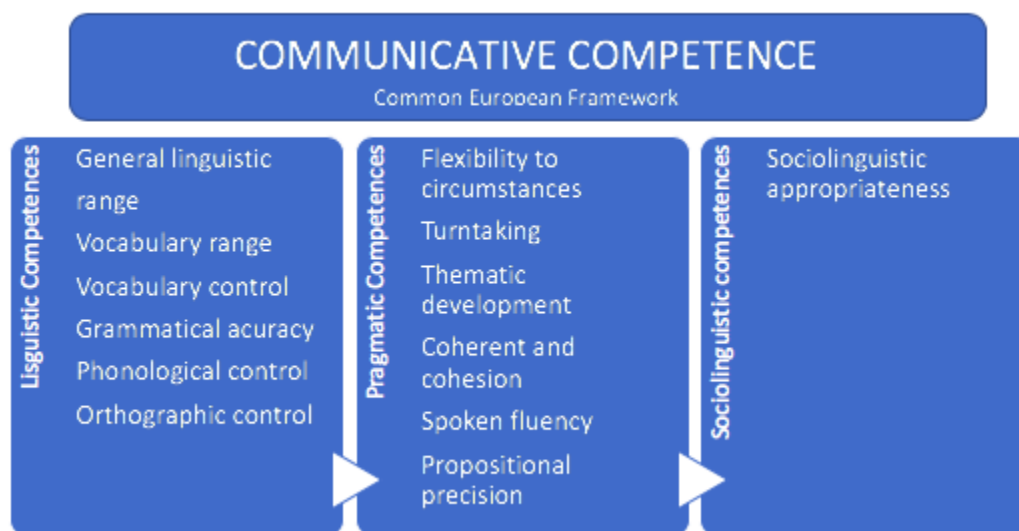


Figure 3. Communicative Competence Model. Common European Framework of References (2001)

In addition, some other contributions have been added to the discussion about what communicative competence entails. Kramsch (1995), for example, considered that language teachers wanted to “supplement the traditional acquisition of ‘communication skills’ with some intellectually legitimate, humanistically oriented, cultural ‘content’” (p. 83). Therefore, the need

to add a new element to the Communicative Competence was defined. Byram (2008) stated this concept needed to be changed, “what happens when people move to reside in another country with a different language and different ways of behaving, different beliefs and different shared understanding of the world, i.e. a different culture (p. 79). This gave rise to the concept of Intercultural Communicative Competence.

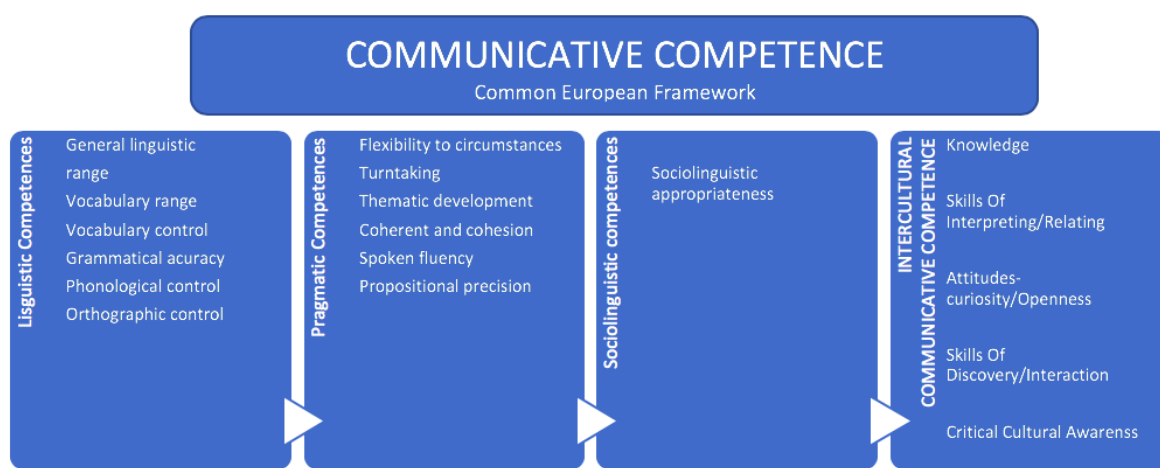


Figure 5. Communicative competence with progression to Intercultural communicative competence. Common European Framework of References (2001), Byram (1997).

Intercultural communicative competence

In 1997, Byram proposes the model of Intercultural Communicative Competence (ICC) that takes into account the cultural knowledge and skills required for individuals to mediate successfully between cultures (e.g. build intercultural relationships) in a foreign language.

Byram, Gribkova, & Starkey (2002) stated some categories that conform the ICC:

- knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country or region, and of the general processes of societal and individual interaction (p. 51).

- skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own (p. 52)
- skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction (p. 52)
- attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (p. 50)
- critical cultural awareness: ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (p. 53).

The ICC connects students with diversities in culture and language and helps them take a more critical stand in terms of their role as a citizen in society. Byram, Gribkova, & Starkey (2002) suggest that “foreign language education which develops intercultural communicative competence includes criticality/critical cultural awareness; a focus on ‘others’ who live beyond our national boundaries and speak another language; comparative analysis of our situation and theirs” (xxiii). ICC can also be used while still teaching the linguistic communication abilities even with primary school students, to enhance their participation as part of the community in a culture different from their own. Byram (2008) explains that “in one sense there is no problem about including an intercultural dimension in foreign language learning at primary school level since in their introductory statements most curriculum documents refer to the desirability of developing “culture Awareness” or similar concepts” (p. 83).

In addition, (Fantini & Tirmizi 2006) state that the intercultural competence is the ability to interact with others with a different culture and language in an effective way. Furthermore,

UNESCO (2013) considers that “accelerating globalization processes place a premium on intercultural competencies, both individual and collective, which enable us to manage cultural diversity more effectively and monitor cultural change. Without such competencies, misunderstandings rooted in identity issues are liable to proliferate. (p. III)

The concept of intercultural communication entails then the knowledge of both the target culture as well as own culture. Therefore, understanding what culture is plays a decisive role in this study.

Culture

Taking into account the importance of the intercultural communicative competence, defining culture is vital. Kramsch (2013) explains that:

“in the dyad ‘language and culture’, language is not a bunch of arbitrary linguistic forms applied to a cultural reality that can be found outside of language, in the real world.

Without language and other symbolic systems, the habits, beliefs, institutions, and monuments that we call culture would be just observable realities, not cultural phenomena. To become culture, they have to have meaning. It’s the meaning that we give to foods, gardens and ways of life that constitute culture” (p.6).

Hinkel (2001) classifies culture in surface and deep. The former includes general aspects of a culture that are more visible and easily accessed. These may include tourist sites, famous people’s food and holidays among others. This information does not provide students with sufficient information to understand the target culture because it only entails fixed information and there is not an opportunity to address socio cultural interaction. On the opposite, deep culture embraces invisible meanings associated with a group of people, specific sociocultural norms, lifestyles, beliefs and values. Shaules (2007) observes that “in many intercultural

contexts, deep culture is not noticed or understood in any profound sense [because] it constitutes the most fundamental challenge of cultural learning” (p. 12). Traditionally, surface culture is often portrayed in most foreign language textbooks providing only a partial view of important celebrations, typical food, holidays, folklore and history among others while letting aside deep culture which takes into account other aspects such as values, attitudes towards good and bad, marriage, human rights, honesty, moral thoughts among others.

According to Gómez Rodríguez (2015) “the English as a foreign language (EFL) field has considered culture to be a static entity that represents the main collective sociocultural norms, lifestyles, and values that are learned, shared, and transmitted by the people of a community (e.g., the British value punctuality, Americans are workaholics)” (p. 169). This partial information may create stereotypes that become an obstacle in terms of interaction among cultures and moreover in the teaching process since students only focus on norms that, although may be part of the tradition of a country, do not represent how a group of people actually behave promoting generalizations. The foreign language class should therefore be a space to learn about language and culture to raise students’ awareness of how these two elements depend on each other.

Relation between language and culture

As mentioned above, language and culture are closely related. Hall (2012) says that:

“the perspective of culture as a dynamic, vital and emergent process located in the discursive spaces between individuals links it inextricably to language. That is to say, language is at the same time a repository of culture and a tool by which culture is created. In making visible the mutual dependency of language and culture, current understandings overcome the analytic separation of the 'linguistics applied' approach. Because culture is

located not in individual mind but in activity; any study of language is by necessity a study of culture” (p.16)

Taking this into consideration, culture and language cannot be separated because they complement each other. According to Brown (2000), “language is a part of a culture, and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (p. 177). To teach a foreign language without teaching about the language culture is to hinder student’s possibility to understand the connection that exists between them. Likewise, Byram (2008) asserts that language always refers to something beyond itself: the cultural context. This shows the dynamic relationship between language and culture and acknowledge that being aware of the target culture as well as the local culture is necessary and that both of them are interrelated when learning a foreign language.

Culture is seen as the fifth skill tacked in listening, writing, reading and speaking. For them, culture has become an essential element in language teaching and learning. Kramsch (1993) states that culture is an “expandable” fifth skill and that should become the core of language teaching to the degree that cultural awareness can enable language proficiency. She also argues that the role of culture in language teaching is even more central, calling it not just a fifth skill, but rather something that is “always in the background, right from day one” (p. 1). Other authors such as Vernier et al. (2008) view the teaching of culture also as a fifth skill for language learners that “enhances students’ overall learning experience” (p. 268).

As stated above, culture and foreign language teaching have an inevitable connection and teachers and students should take advantage of this to facilitate learning. Bennet (1993) argues that students that are able to speak but do not understand the social and philosophical content of

that language is a “fluent fool” (p.9). Furthermore, Byram (2008) states that “when a foreign language is used for oral communication between living individuals in real time, linguistic competence (knowledge of the grammar and of the dictionary meanings of vocabulary) is insufficient” (p.78). It is vital for students to realize the relevance of learning other aspects of the language that may allow them to communicate in an effective way and openly interact with other people.

Learners need to foster what Kumaravadivelu (2008) has called global cultural consciousness, through which students learn to interact appropriately with new cultures, some similar to their own and others very different. Teachers also should pay close attention to the way culture is taught within the language class. Gomez (2015) states that celebratory or neutral terms spread the idea of a perfect culture, where people coexist through mutual respect. It also presents the most emblematic landmarks in a country or a positive idea of the character of the people from the target culture. This is supported by Hames-Garcia (2003) when he added that:

Teachers should avoid self-congratulatory approaches to culture and identity in their pedagogy because this tends to hinder the way students learn about real conflictive socio-cultural realities of a nation. Instead, approaches to culture and identity should promote a more critical approach through “debates” and “models of controversy and conflict (p. 32).

Culture and language reflect people's identity and the way they understand society. The way language and culture interact communicatively within their communities will then affect the idea of citizenship they have about themselves and others. Kohn (1997) suggests there is a tendency to oversimplify social problems without considering political and economic realities such as unemployment, racism and other inequities. He also suggests that the character and

citizenship education should start in school because this is link to what students reflect in behavior and character. All these factors may weaken education and the way students see themselves as part of a society.

In Colombia, the MEN issued the standards for citizenship competences to be incorporated in the school curricula allowing them to either introduced a new subject called Competencia Ciudadana or to add the citizenship competences in all subjects' areas transversally. These standards for citizenship competences aim at developing the knowledge and skills (cognitive, emotional and communicative) to participate democratically in society and as the means to build peace (MEN, 2004).

Intercultural citizenship

The integration of surface and deep culture in language education may help students understand others and locate themselves in the world as citizens, making Citizenship Education an important element in the classrooms, more specifically in the foreign language class. A research made in the United States, in collaboration with researchers from Alberta schools (2015) suggests that:

Our conceptions of what citizenship education is are changing as our understanding of citizenship is expanding. In a traditional conception of citizenship education, the purpose was to produce loyal and dutiful citizens. As understanding of citizenship expand to address issues such as human rights, language, nationalism, globalization, equality, multiculturalism and pluralism, citizenship education is becoming more centred on the concepts of inclusion and respect for diversity (p. 5).

This development in the character of students is vital in order to build a sense of citizenship and more specifically the intercultural citizenship, especially with high school

students who need to relate, acknowledge and give relevance to the impact of inclusion and respect for diversity in the classroom rather than only focusing on duties as citizens.

Intercultural citizenship then becomes a crucial element towards the perception of students in the classroom.

Furthermore, Falk (1993), refers to the concept of Citizenship in terms of membership and the quality of participation in a community. He explains that “citizenship can be understood both formally as a status and, more adequately, existentially as a shifting set of attitudes, relationships, and expectations with no necessary territorial delimitation” (p.39)

In order to facilitate intercultural citizenship, Byram et al. (2017) propose that the classroom is the place to promote intercultural citizenship experiences when students in one country relate to learners in other country through the use of technologies. This is generally followed by students challenging the common sense of each national group participating in the transnational project, and then developing new transnational ways of thinking and acting. This helps them reach higher levels of criticality that involve not only critical skills and reflexivity but also a “refashioning of traditions” (Barnet, 1997) through critical and committed civic action in the community. The transnational identification of students may result in a decentralization of own views and becoming more ethnorelative which in turn promotes the learning of other cultures and a sense of otherness that entails to better conduct.

In order to implement the intercultural citizenship in the classroom, it is important that the institutions use the appropriate content in the lessons. According to Byram (2010) “the content in question [of foreign language education] should draw on citizenship education, enriching it with attention to intercultural communicative competence and giving substantial and meaningful content to language lessons” (p. 318). This also implies providing the opportunities

to innovate in the methodology and cross-curricular cooperation that enables the teaching of the intercultural citizenship in any subject. Intercultural citizenship in foreign language education should also include learning and reflecting about one's own culture by comparison, learning more about “otherness” in one's own country, becoming involved in activities outside school, making class-to-class links to compare topics from two or more countries (Byram, 2008).

In addition, some people argue that teaching students a target language and its culture different from their own can hinder their personal understanding of their own identity. Byram (2008) states that “children learn a foreign language, notably English, as a means of encoding their own world through some assumed simple relationship between their own and the foreign language” (p. 77). Learning about another culture may help students to understand other people's behaviors and ways of thinking as well as making them conscious of what constitutes good behavior and shaping their ideas as to the character a good citizen might develop which involves a sense of inclusiveness and acceptance. According to the study made in Alberta schools, “character and citizenship education is an inclusive concept regarding all aspects of how school communities can support the positive character development of students” (p. 2).

According to Oxfam International (2006), a confederation of 20 organizations working together with partners and local communities in more than 90 countries, “a global citizen is a person that respects and values diversity, understand his/her role in the world that is full of other cultures, takes responsibility for their actions and also participates in and contributes to the community” (p.3). Students may become aware of their involvement in this world as global citizens if they are taught about other cultures, making them acknowledge the importance of recognizing that there are similarities and differences among people. Osler (2005) also points out

that “citizenship is essentially about belongings, about feeling secure and being in a position to exercise one's rights and responsibilities” (p. 4).

As the main question of this research is related to the implementation of pertinent pedagogical sequences in the class to promote the development of intercultural competences, a review of some literature published in the topic will be presented next.

Literature Review

In the last decades, the development of intercultural citizenship competences in foreign language learning and teaching has become a subject of study due to the importance these have in terms of providing students with opportunities to develop pertinent attitudes and skills to be used at the moment of interacting with people from the target language culture.

In general, culture and citizenship are tackled in different ways in the classroom including student learning outcomes, class activities or assessments. One of the most common sources of cultural and intercultural citizenship learning are the materials and textbooks used in the classroom. In these resources, culture and intercultural citizenship aspects are portrayed in different ways depending on the interests and views of the publishing houses, the authors and designers, and even, the historical and social circumstances of the world. Gomez Rodriguez (2015) explains that as most EFL materials only includes surface forms of culture such as holidays, tourist sites, food, students are not provided with opportunities to address the underlying socio-cultural interactions that may occur in different backgrounds. It is the teacher's task to plan and design effective learning tasks with clear objectives and assessments to provide students with valuable opportunities in the lesson to develop the expected competences. The aim of this literature review is to present the major trends in the research about what other scholars have done to develop intercultural citizenship skills.

A growing body of literature has been built regarding studies in which the intercultural citizenship has been explicitly developed in the classroom. These studies have been done in different levels of the educational systems including primary, high school and university level (Byram, Cardetti & Wagner, 2016; Byram, Conlon, Perugini & Wagner, 2013; Etsuko & Hsieh, Hsieh, 2009). This demonstrates that intercultural citizenship can be developed and addressed at different levels of education, language learning stages and ages.

These studies also have shown that a variety of pedagogical strategies were used to attempt to develop the IC competences. These strategies included working collaboratively with peers' students in other parts of the world. That is the case of Hsieh (2009) who conducted a research in which Argentinian students had to work collaboratively with Danish student to complete some tasks. This is what is called Collaborative Online International Learning (COIL) which is define in the Faculty Guide for COIL course development as “a new teaching and learning paradigm that promotes the development of intercultural competence across shared multicultural learning environments through the use of Internet-based tools and innovative online pedagogies” (p.4).

Students completed a series of tasks that have to be completed between two groups of students using different technological tools. In this case, they used a wiki and skype to have a direct communication between students of groups. In this experience, students had to complete an environmental project to sort out trash by identifying similarities and differences in terms of environmental issues management in both countries. Activities assigned included creating videos about local “Green Crimes” they would share with their peers. After this, they would collaborate to create strategies to take action (the Taking Action phase) to raise awareness in their countries about garbage management. In order to do so, students created posters, songs,

Facebook pages that were used in their communities. These strategies were developed by the two groups of students together. Results showed a development in skills such as de-centering because students abandoned temporarily their identities as Argentians or Danish and worked for a common goal. This was observed through the use of the first-person plural or second person singular pronouns and the drawing of a globe including both flags. Another result refers to perspective taking. In this case, Danish students challenged the stereotype of considering Argentinians as poor and loud but when they realized that there were other factors such as time difference and cultural behaviors, they gained understanding of the Argentinian perspective.

Other studies have focused on the pedagogy in classes where different perspectives towards how foreigners in other countries are perceived or how foreigners living abroad perceive locals. In their study, Yamada (2008), reported on the analysis of how a group of foreign students in Japan enrolled in a Japanese culture and society course. The students had to compare their own culture with the Japanese culture by writing reflections papers, projects and follow-up group interviews conducted in English. The findings suggested that students changed their pre-course attitudes after the course was completed. The authors analyze the use of adjectives the students made in their reflections and how this use changed after the course. Also, researchers were able to identify the use of basic concepts of citizenship as inclusion and participation, action and responsibility in their papers.

Hsieh (2009) also carried out a study in which it was used a pedagogical strategy named Intercultural Encounters (IE) with 41 adult Taiwanese students with a lower-level of English. The approach to the English language teaching was not that of a language of a foreign culture but a language to know about “our” own culture and the “other” culture. Both English and Mandarin were allowed in the class, English for some designated tasks or assignments and Chinese to

clarifying complex words or answer questions. The first Intercultural Encounter was the visit to a well-known Taiwanese tea production village near Taipei, Ping-Ling. The purpose of this visit was to give students the opportunity to explore the Chinese habit of drinking tea. The second IE was the visit to the class of Mena, a Ghanaian person living in Taiwan for more than fifteen years. Before the encounter, students had to investigate different aspects of the cultural background of the guest as well as learn about her country to establish similarities and differences between Ghana with Taiwan. They also had to prepare questions for Mena. During the IE, Mena wore a traditional dress. She talked about her cultural background and her life in Taiwan and students asked her the questions they had prepared. English was used as the bridge language. The week after this IE, students were asked to compare what they had researched about Ghana and what they learnt from Mena. Through this activity, students identified the difficulties foreigners faced when living in another country and expressed concern about problems such as racism, access to childcare and children's education. After this discussion, students were expected to take action and proposed ideas to address these problems.

Byram, Conlon, Perugini and Wagner (2013) conducted another research in an elementary Spanish classroom. The project brought together these three language educators in order to develop intercultural citizenship in a Spanish classroom. The researchers formulated two research questions, the first one was specific and oriented to the classroom and to developing a methodology which was informed by the theoretical notion. RQ1: how can Intercultural Competence/Intercultural Citizenship (ICC) be taught in the elementary school Spanish classroom? The second referred to the processes that might arise: RQ 2: What types of collaboration can facilitate successful ICC curricula? This one is about noting and documenting the interaction in the teams, as well as teacher students as beyond the classroom. The concept

developed was called Intercultural Citizenship, which consists on the learners acquiring knowledge and understanding knowledge, as well as encouraging the development of attitudes, curiosity, tolerance, and critical cultural awareness. The context of the research was Naubuc school which is a public elementary school from kindergarten to grade 5 in Glastonbury, Connecticut. In the first grades students started studying Spanish in two fifteen-minutes classes per week. The school's curriculum was content-based and aligned with local and national goals and standards for foreign language learning. For the purpose of this project, the researchers decided to demonstrate how a common elementary language unit could be modified to incorporate activities that help students develop the intercultural competence while still developing the language communicative abilities. The unit chosen was “Fruits from around the World” which implied that students would have the opportunity to discover different fruits eaten worldwide and be able to acquire information corresponding to the framework above. Before starting the unit, the researcher gave the students an exit slip that was completed in the classroom. This exit slip asked questions about fruits from around the world with the purpose to identify the questions students were wondering. After using five class sessions to introduce the students to fruits and fruit related vocabulary, they were surveyed with the purpose of having access to the students` prior knowledge about cultural environment. Then the researcher decided to co-teach a math class and include the results of the survey the students had previously made. During the 45-minute lesson, the researcher was able to ask in Spanish each of the questions of the survey and the students would read the responses aloud. The next step was to ask students to complete the same survey but with members of the community from other cultures. Then she created a google map to show the students which fruits were most and least popular in different

countries around the world. With this sequence, the students were able to learn about more exotic fruits, how to enter survey data into a program in order to analyze and interpret it.

Michael Byram, Fabiana Cardetti and Manuela Wagner (2016) also conducted another research in order to explore how to best collaborate to develop interdisciplinary teaching units, integrating intercultural citizenship into world languages, mathematics and social studies sixth grade curricula. The research was motivated for two important trends, the importance to prepare students to a complex world and due to the poor results U.S students get on STEM results. The participants in this study were students at a university level from the Faculty in the Department of Mathematics, Faculty in the Department of Literatures, Cultures and Languages, Emeritus Faculty in teacher education, Graduate students in the Department of Mathematics and Literatures, Cultures and Languages, pre-service teacher of French and students in partner school systems such as coordinators of mathematics, world languages and social studies. The first step was to introduce important concepts of intercultural competence, intercultural communicative competence and intercultural citizenship. Then students and the researchers worked together reflecting on how they could best collaborate with each other. They also held meetings with the school administrators and curriculum directors. The second step was the collaborative creation of the interdisciplinary units which were planned, revised and modified according to feedback from all the participants. Then they selected topics of interest that could cut across different content areas such as world languages, social studies and mathematics. The groups were selected including at least one member in mathematics and one member in foreign languages, two to three students. After drafting and revising, five units were had been created and were presented in from of the university community and also at the school in front of the teachers and administrators. The topics selected were: water shortage, natural disasters, mathematics and

culture, city spaces and Morocco. The process of grouping teachers from different disciplines was a challenge for the researchers that took advantage of the different qualitative tools such as notes, memos and observations to gain a better insight of the integration of skills, attitudes and knowledge of the intercultural communication and intercultural citizenship into interdisciplinary units. This project allowed the researchers to share topics such as respect for disciplinary identities and boundaries, extending the understanding beyond the disciplines, ensuring a collaborative learning environment and offering opportunities to continue the work beyond the course.

At national level, the development of intercultural competences and critical citizenship skills is a field in development and in spite of the fact that there is a national English language policy established by the MEN, few studies have been conducted about the development of these competences in the foreign language class. It is very likely that this new generation of learners are already interacting with people from other cultures (Barletta, 2009), so there is a need to develop lesson plans and learning activities to help learners disclose their perceptions of the world, understand their role in it and take on their responsibility as members of a culture in relation to the others. To attain this, teachers have to create suitable learning conditions (lessons, materials, activities, assessments) to facilitate the process.

Ricardo and Medina (2013) conducted a research to analyze the attitudes and beliefs online teachers from the Caribbean coast of Colombia hold about the development of intercultural competences. The participants were ten schools that had a virtual programme recognized by the National Ministry of Education or complementary course online. Results showed that teachers were aware of the importance of human beings and how values and culture referents are vital. However, there is a lack of understanding of the students' cultural

perspectives and the identification of cultural-suitable strategies.

Ricardo (2011) also conducted another study about the development of intercultural competences in virtual learning environments at university level. The findings indicated that the "Knowledge" dimension of the intercultural competence that a group of online teachers had was, perhaps, the most developed aspect of this competence, but this knowledge was not applied in their pedagogical practices. This may have led them to ignore cultural differences that could be found in the classroom (face-to-face and virtual). This was reflected in key aspects such as the evaluation of learning.

Huertas and Sanchez (2014) also conducted a research on intercultural socio-economic education and citizenship in Colombia: The case of the District of Santa Marta. The aim of this study was to understand and demonstrate the needs expressed by a group of citizens about the development of education for intercultural citizenship. Once they had those results, they conducted a second study with teachers from the institution Cristo Rey, using the identified needs, including the development, implementation and evaluation of a teacher education program that enabled them to develop intercultural citizenship skills in their students. Through the development of this program, four categories to develop the intercultural citizenship were identified: a sense of belonging to the cultural community, a sense of belonging to the political community, citizenship competences and citizenship participation.

Calle (2017) in her article "Citizenship Education and the EFL Standards: A Critical Reflection" analyses the opportunities that the English as a foreign language classroom provides in the development of global citizenship education given its cross-cultural nature. This study presents a documentary analysis of the national standards and the findings suggest that the efl Colombian standards do not refer to the development of global citizenship competences. In fact,

aspects related to critical awareness and interculturality are not considered in the standards. Calle (2017) affirms the existence of some “discrepancies between the objective of educating competent citizens throughout the school curriculum in Colombia and the prevalence of the objectives of efl teaching mostly targeting goals” (p.165). Although Colombia is making some progress on the incorporation of citizen education in the curriculum, it is still a challenge for teachers to cover this topic since the national standards are not reflecting a connection with citizenship education.

CHAPTER 3: RESEARCH METHODOLOGY

This section presents, in detail, the methodology of the research conducted. The term research must be clearly understood to address this project. For this project, we followed the definition given by Creswell (2012) about what research was. He stated that research “ is a process in which you engage in a small set of logical steps” (p. 2) and involves a process of interrelated activities rather than the application of isolated, unrelated concepts and ideas” (p.18).

In an educational context, research has been a tool for educators to understand student behaviours and interests as well as to create new strategies to improve classroom environments and approaches. Educators would then follow a sequence of procedures such as the initial identification of a research problem to the final report of research. This is followed by the review of the theoretical foundations of the topic under study. To this respect, Creswell (2012) says that it is vital to “locate summaries, books, journals, and indexed publications on a topic; selectively choose which literature to include in your review; and then summarizing the literature in a written report” (p.9). Using the literature review also makes research valid and reliable because it is the way authors support their ideas, based on what other people have studied before as well as establishing the pertinence of the problem. The critical paradigm will be implemented to find an answer to the research question. Guba & Lincoln (1994) state that in the critical paradigm “the investigator and the investigated object are assumed to be interactively linked, with the values of the investigator inevitably influencing the inquiry” (p. 110). This method will allow the researchers to be actively involved in the investigation.

There are two approaches to conduct educational research: quantitative and qualitative. The selection depends on the type of problem the researcher is investigating. These approaches

will shape the procedures to be used. Quantitative designs involve experimental, correlational and survey procedures while qualitative designs involve grounded theory, case study, ethnography and narratives. Both approaches need to implement sampling, instruments and protocols, data analysis and interpretation. In quantitative research “the investigator identifies a research problem based on trends in the field or on the need to explain why something occurs. Describing a trend means that the research problem can be answered best by a study in which the researcher seeks to establish the overall tendency of responses from individuals” (Creswell 2012, p.13). Some other characteristics of quantitative research are that the purpose statement, research question and hypotheses are specific and narrow, measurable and observable. This research also involves collecting numeric data from a large number of people using instruments that require questions and responses. Qualitative research, on the other hand, addresses a research problem in which the variables are unknown and need to be explored. In qualitative research, the data is collected taking into account comments from a small group or individuals to see what their opinions are about a specific topic. The analysis of data is done by descriptions and themes using text analysis and interpreting the larger meaning of the findings, so the final report is a flexible one, with categories that include the researcher’s subjectivity.

Anderson (1989) described qualitative research as a “paradigm which emphasizes inductive, interpretive methods applied to the everyday world which is seen as subjective and socially created” (p. 384). In qualitative work, the intent is to explore human behaviors within the contexts of their natural occurrence (Bogdan & Biklen, 1982; Erickson, 1986; Hammersley & Atkinson, 1983; Jacob, 1988; Lincoln & Guba, 1985). Based on the characteristics of quantitative and qualitative research, we found the last one as the best approach for our research as it considers participants’ opinions.

Regarding the method, Action Research was the selected method because it brings the opportunity of a close interaction between the researcher and the target group. The participants are an essential part of the research and their impressions and perceptions are taken into account in the data analysis step. As Kemmis (1990) states that action research is “the concrete and practical expression of the aspiration to change the social (or educational) world for the better through improving shared social practices, our shared understandings of these social practices, and the shared situations in which these practices are carried out” (p. 3). Through this methodology social change can be achieved because researchers and community interact to find solutions to the situations presented. As Habermas (1992) states ‘no individualization is possible without socialization, and no socialization is possible without individualization’ (p. 26). This Action Research was conducted through a case study. Gillham (2010) states that “a case study research is a method not to be wasted on issues that are unimportant. Its real power is in part a function of the uses to which it is put” (p. 101). Gillham (2010) also defines it as “one which investigates to answer specific research questions (that may be fairly loose to begin with) and which seeks a range of different kinds of evidence, which is there in the case setting, and which has to be abstracted and collected to get the best possible answer to the research question” (p.1).

Shulman (1996: 2007-8) outlined four central attributes of an educational “case”. A “case” for study is available when there is:

1. Intention: a plan or purpose, however explicit or formal.
2. Chance: intention interrupted by a surprise, a glitch, something unexpected
3. Judgement: the exercise of judgement when no simple answer is available in the face of the glitch.

4. reflection: examination of the consequences of action taken in the light of the judgement in a way that produces the basis for a new intention.

Some authors like Stake (1995) emphasize the benefits of this methodology because of its uniqueness and also of the educator's subjective experience of that case. Nevertheless, and in order to avoid this subjectivity, Stake suggests a multiple case comparison through triangulation as a way to enhance the validity of the researcher's conclusions.

Data will be collected through different instruments such as pre and post surveys, a focus group, teacher's diary and students' materials. All data collected will be triangulated to attempt to respond the research question which is related to the influence the implementation of a pedagogical sequence has on the development of the intercultural citizenship in a group of EFL students in 8th grade.

Instruments

The instruments used to gather information in this project reflect the qualitative focus of the research. The ones selected are: a pre-post survey for students, a focus group, and students' reflections.

The first instrument to collect data will be a survey at the beginning and at the end of the research project. According to Scheuren (2004) "the word survey is used most often to describe a method of gathering information from a sample of individuals" (p. 9). Furthermore, Leeuw et al (2008) state that "a survey can be seen as a research strategy in which quantitative information is systematically collected from a relatively large sample taken from a population" (p.2). According to Creswell (2014) one of the advantages of using surveys is that "they provide a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population" (p. 155). Other advantages identified are the economy of the design

and the rapid turnaround in the data collection. In addition, Driscoll (2011) claims that “surveys are particularly useful to find small amounts of information from a wider selection of people in the hopes of making a general claim. (p. 163).

The survey applied was adapted from the research conducted by Golubeva, Wagner and Yakimowski (2016) that intended to compare student's perceptions of global citizenship in Hungary and the USA, (see appendix 1). It contained ten questions divided as followed: two yes-no questions, three multiple choice questions and five open ended questions, all related to the concepts of intercultural citizenship and culture. Its purpose was to answer the sub-question What are students' perceptions about intercultural citizenship before and after the intervention/ pedagogical sequence? and it was applied before and after the encounters.

To adapt the survey to the needs of our research, we decided to be specific in terms of mentioning the Chinese culture since it was our first guess nationality. Some of the questions from the original survey were related to native and foreign accents that are not relevant in our research, so we decided not to use them.

A focus group was also applied in order to collect data to respond to the sub question: What elements should a pedagogical sequence include to attempt to develop students' intercultural citizenship?

Focus groups are very useful instruments because “the group facilitator and members ‘co-construct’ the data in a way similar to that done by an interviewer and an interviewee,” (Carey and Asbury, 2012, p. 28). This is also supported by the fact that its application requires smaller portion of time and people making it easier to analyze. Besides, Cohen et al (2002) define focus groups as “contrived settings, bringing together a specifically chosen sector of the

population to discuss a particular given theme or topic, where the interaction with the group leads to data and outcomes” (p.376).

Focus groups (Krueger 1988; Morgan 1988; Bailey 1994: 192–3; Robson 2002: 284–5) are useful for:

- orienting to a particular field of focus
- developing themes, topic and schedules flexibly for subsequent interviews and/or questionnaires
- generating hypotheses that derive from the insights and data from the group
- generating and evaluating data from different subgroups of a population
- gathering qualitative data
- generating data quickly and at low cost
- gathering data on attitudes, values and opinions

The focus group was developed and recorded after selecting a small group of students (4 girls and 4 boys) from the target group. These 8 students were selected taking into account their attitude towards the project. Four of them for being active participants in the activities and the other four for not showing a lot of interest in them. The moderator explained that there were no right or wrong answers only differing points of view. Students received a handout with five questions that were read by the moderator and that they needed to answer both written and orally.

The third and last instrument used was a self-reflection made by students to evaluate each step of the pedagogical sequence. This reflection aims to answer the following sub question of this research project: What are students’ perceptions about the class and the learning process before and after the intervention/ pedagogical sequence?

One of the characteristics of action research projects is the participation of the target group in the process. Cohen et al (2002) support this idea when explaining the phases of the research process that include: the planning, the action, the observation and the reflection. Taking this in mind, a self-reflection may provide interesting data to evaluate the pedagogical sequence. To collect this information, students were organized in a round table. They were given a paper with one question: What is your opinion/perception on the pedagogical sequence? Then, they wrote their answers for every stage of it (stages were written on the board by the teacher). Students' answers will be useful to analyze which stages of the sequence were more enjoyable by them. It will also determine which activities were not appropriate.

Participants

The participants of this research were 22 students (13 boys, 9 girls) from a catholic private school in Barranquilla. They are in 8 grade and their ages range from 12 to 14 years old. The school, which is not bilingual, is trying to enhance the learning of English as a foreign language. Participating students belong to a A2/B1 according to the CEFR. Students are able to speak fluently and understand others using English.

This course methodology is oriented to intellectually and effectively stimulate students to reach significant learning. The practice of the four linguistic abilities is emphasized to optimize communicative competence. The class combines the four skills as well as grammar and vocabulary by implementing a communicative approach in which teachers and students communicate in an oral or written way. Students receive 5 hours a week of English from which the teachers spend from 2 to 3 hours on the textbook from Cengage called "Impact 2". Although the book presents mostly surface culture, it also includes some deep culture topics. Students'

attitudes toward the class are really positive. They enjoy learning the language and show their interest in also learning cultural aspects. This facilitates the development of this research.

The teacher in charge has ten years of experience working with high school students. She concluded her undergraduate studies at a public university in the city and continued her professional development in a postgraduate course in English Language Teaching. Additionally, she is on the fourth semester of the Masters in the same topic. Her experience and interest in culture allows her to carry on this research that aim to improve students' intercultural communicative competence.

Intervention

As part of our action research, a pedagogical sequence was designed and implemented in order to promote the development of intercultural competences in a group of eight graders, (see appendix 2). The pedagogical sequence included several steps that will be described below. This pedagogical sequence was adapted from the work done by Golubeva, Wagner, and Yakimowski (2016).

The pedagogical sequence implemented here followed these stages:

IEA 1	IEA2	IEA 3	Action in the community	Reflection
Stage 1. Activation of students' knowledge about the culture of the visitor.	Stage 1. Prepping for the visit	Stage 1. Prepping for the visit	Stage 1. Prepping the making of pamphlets	Establishing differences and similarities with Colombian culture. Sharing knowledge with the school community to prepare them to
Stage 2: Visit of guest	Stage 2. Visit of guest	Stage 2. Visit of guest	Stage 2. Making the pamphlets	

Stage 3: Taking Action	Stage 3. Sharing lessons learned from IEA 1 & 2	Stage 3. Sharing lessons learned from IEA 1, 2 & 3	Stage 3. Hanging in pamphlets to the community	meet people from other cultures.
Stage 4. Socializing action				

The central activity was the implementation of the Intercultural Encounters strategy. For the project describe here, the intervention consisted in three direct encounters (visits) to the class with three people from different cultures: China, England and Wayuu (indigenous group in Colombia). These encounters were preceded by a preparation stage in which students were applied a survey to know what their knowledge was about culture in general, and the particular culture of the visitor. After the survey application, students' previous knowledge about the Chinese culture was activated by an activity that showed particular aspects of the surface culture of this country: important places in China, typical food and festivals. Then, students were asked to work in groups and complete some posters in which they had to fill in information about China. The purpose of this activity was to explore generalizations and common stereotypes students had about the targeted culture prior to the visit. All the activities were conducted in English.

On the day of the Intercultural Encounter, Xiao, an international exchange student from China who was living in Barranquilla at the time, visited the class. He prepared a series of activities to talk about his culture and the common ideas Colombians have about them. He even performed a Tea Ceremony. While listening to Xiao's participation, students were asked to compare their views about Chinese people with the information he was presenting. They had the opportunity to ask questions to Xiao asking for clarification. After the encounter, students were

asked to write in what they have learnt in the same poster they had completed in the previous class, so they could compare their expectations with the information received. This helped students to recognize their original views and how these changed with Xiao's visit leading them to have a more informed and critical posture about the Chinese and Colombian cultures. They were also able to realize the challenges face when they arrive in their city and think of ideas about what would be important for a person to know before coming to Barranquilla.

Therefore, the next step was acting towards raising awareness about the difficulties people face when they are in another culture. They were expected to write a script for a video providing foreigners with tips to take into account before arriving to Barranquilla as well as educate barranquilleros on what to do when meeting foreigners. The purpose of this stage was addressed to develop students understanding of the difference between cultures and how to use this information to promote tolerance, acceptance and respect for the other.

Students prepared and recorded the video and presented to the rest of the class. Additionally, they watched several videos related to cultures around the world to make them aware about the distinction between surface and deep culture. Then, the students were divided in groups and were given some keywords to create a definition of what culture meant to them. After, they shared their thoughts, the teacher explained the concept of the culture iceberg making the difference of deep and surface culture explicit. As a way to assess students' understanding of the topic, the teacher asked them to go to the board and write examples of deep and surface culture as well as to write questions for second Intercultural Encounter. They also were informed of the second IE and that this time the visitor was from the United Kingdom. They were asked to prepare questions for him.

In this second IE, students met a teaching assistant from England, Matthew. He introduced himself to the group and talked a little bit about his life in England. Then students asked the questions they had prepared, and this allowed them to enroll in a conversation where everybody was able to participate. In the conversation, Matthew showed them the British bills and coins and explained some of the myths built upon the British culture and the Royal family. They also talked about how, according to him, life in Barranquilla was more relaxed than life in the United Kingdom. Students were also able to recommend places to visit in the city as well as to make a comparison between the activities they do in both countries. At the end of the encounter, students discussed about the new things they have learnt and how this encounter had changed their perceptions about foreigners and especially British people. They also reflected about the differences between Xiao and Matthew and what they have learned in both encounters.

A third and final encounter was scheduled. This time not with someone from another country but a Colombian person from an indigenous group from the Wayuu tribe. Her name was Erika. Students also had to prepare questions for her visit. For this IE, Erika wore her typical dress and talked to students about her life in her indigenous community in La Guajira. She covered aspects such as food, religion, traditions, marriage, water problems and lack of food. Students asked her questions mostly related to deep culture showing a change in students' perception about what is more important. After this encounter, students discussed what they have learned from the encounter and the differences they established among the three guests.

In between these three encounters, students developed some activities that helped them reflect on their own culture. For instance, they had to prepare a presentation in which they included positive and negative aspects of different situations in Colombia. They covered aspects

such as drugs, politics, poverty. Additionally, students worked on the school's bulletin board in which they made some drawings about how to end stereotypes.

During the intervention, the instruments were applied, and information collected. As part of the community action plan, students brainstormed ideas to create a pamphlet to show their understanding on culture and intercultural citizenship and to face stereotypes. Then they handed in the pamphlets to all their classmates in eighth grade, explaining why this project was important.

Ethics

Taking in mind the Belmont Report (2014), “three basic principles, among those generally accepted in our cultural tradition, are particularly relevant to the ethics of research involving human subjects: the principles of respect of persons, beneficence and justice.

The first one refers to “respect for persons incorporates at least two ethical convictions: first, that individuals should be treated as autonomous agents, and second, that persons with diminished autonomy are entitled to protection” (p.4). The second one refers to “persons are treated in an ethical manner not only by respecting their decisions and protecting them from harm, but also by making efforts to secure their well-being” (p.4). The third one refers to “way of conceiving the principle of justice is that equals ought to be treated equally” (p.4)

In the case of this research and in order to make sure that the results of this study are valid, it is important to indicate that consent from students' parents and visitors in the intervention was granted in order to use the information collected. Besides, the school and the English language institution approved the implementation of this intervention. All data was used confidentially and only for the research purposes established here. Additionally, all information used has been properly cited and identified in the Reference section.

CHAPTER 4: FINDINGS

This study intends to identify how the implementation of a pedagogical sequence can influence the intercultural citizenship development of EFL students in 8th grade. The following section presents the data collected from three different instruments: surveys, focus group and students' self-reflection. First, the results of the pre and post survey applied will be described. Then, the focus group and the reflections made by the students will be analyzed. All these findings will be triangulated.

Survey

The survey used for the research was applied in two moments of the process. At the beginning to diagnose what students knew about intercultural citizenship and being a citizen in general. Then, after the intervention, to define if the IEA had influenced their perception about the topics. The survey contained ten questions divided as followed: two yes-no questions, three multiple choice questions and five open ended questions. The answers were systematized into figures to show the results.

Pre-survey

In this section, results from the application of the pre-survey will be presented.

Q.1 Have you heard the following words? a) world/global citizenship and b) intercultural citizen. This question intends to identify the level of familiarity of students with these two terms.

Figure 5 shows that out of the 20 students surveyed, only eight have heard the term Intercultural citizen while six students have heard the term World/global citizenship. Four students have not heard the terms and two of them have heard both. This implies that the majority of students had heard at least one term contrasting with a small number of students that

have not hear the terms. 80% percent of the students are familiar with at least one of the two terms. This may suggest that students have a basic understanding and familiarity with these terms.

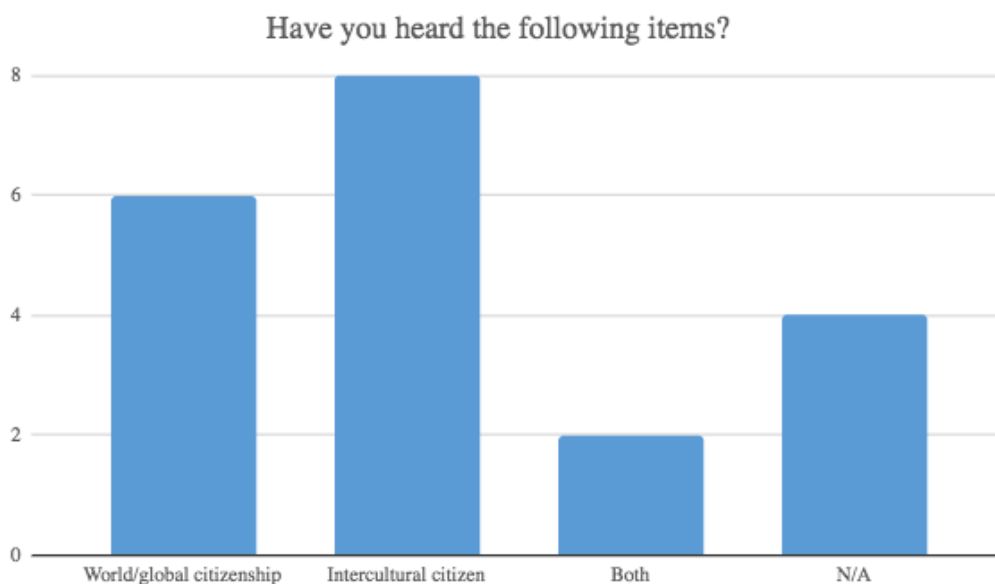


Figure 5. Identifying terms

Q2. Mention the two more important duties and obligations of a citizen. This question intends to identify what are students' perception about the roles of citizens in society.

Figure 6 illustrates that, 40 % of the students considered that respecting the law is the most important duty and obligation of a citizen. This is followed by taking care of the city/country (20%) and working to have a good life (20%) that were considered the second most important duties and obligations. Other duties and obligations students mentioned were grouped in the following categories:

- Respect: for citizens, for the culture and for foreigners.
- Citizen rights: voting, having a house and living in the country.

- Citizenship attitudes: peace, helping others, sense of belonging, living and letting others live.

These results show that students consider a wide variety of aspects to take under consideration to be a good citizen. For them citizens duties and obligations seem to be related to human values (respect, peace, helping others, respecting culture).

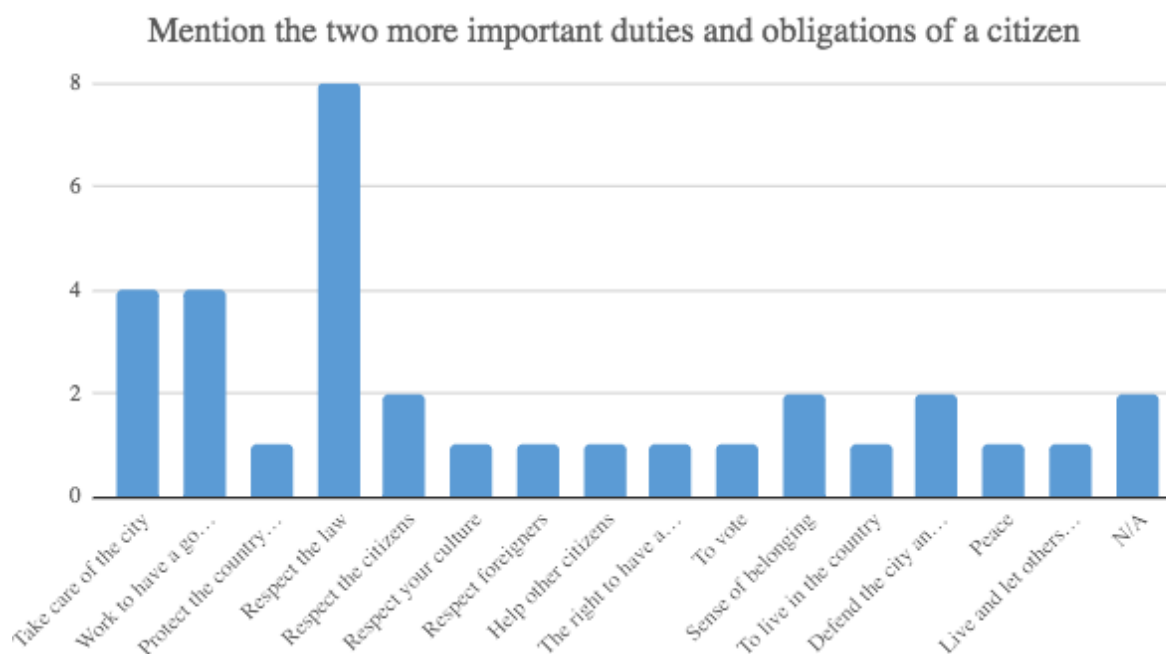


Figure 6. Important duties and obligations of a citizen

Q3. Have you ever had any contact with people from other cultures? If yes, specify. This question intends to identify if students have had the opportunity to interact with people from other cultures and also to determine which cultures, they have had contact with. To analyze this question, two bar graphs were made. Figure 7 only shows the results obtained from answering yes or no and Figure 8 specifies the cultures.

Figure 7 illustrates that 50% of the students (10) said they have had contact with people from other cultures. While 45% (9) said that they have not had contact with people from other cultures. This result suggests that there may be sociocultural and attitudinal factors that affect students' opportunities to interact with people from other countries.

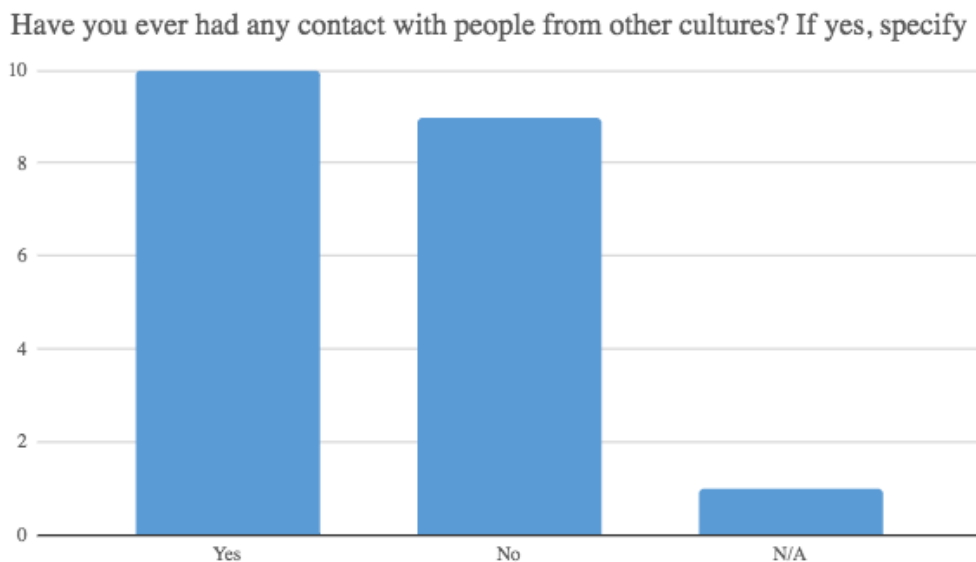


Figure 7. Contact with people from other cultures

In figure 8, the listing of countries identified is presented. The United States was the country that obtained the highest score (25%) followed by Central American countries. Other countries mentioned were: United Kingdom, Venezuela, Spain, Mexico and Canada (mentioned by one student each). Two students mentioned they have had contact with people from other countries

but did not specify which one but were not included in the figure.

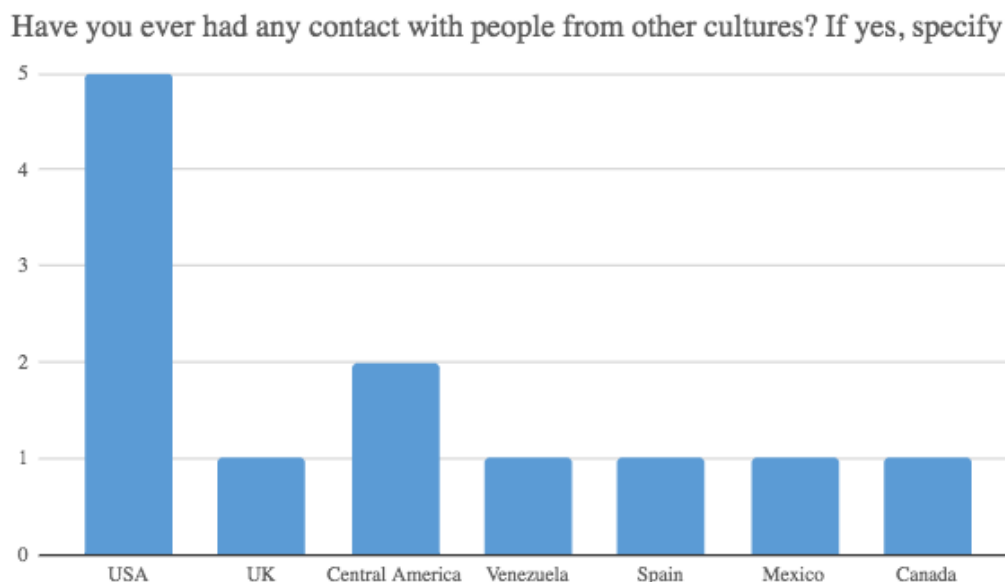


Figure 8. List of cultures

Q4: What do you know about the Chinese culture? This question intends to know how much students know about a particular culture (Chinese) as this is the culture of of the first guest corresponding to the first Intercultural Encounter (IEA). As on the previous question, two bar graphs were made to classify the information. Figure 9 shows if students knew or not any information about Chinese culture. Figure 10 gives in detail the aspects they know about it.

Figure 9 shows that 55% of the students (11) said they do not have previous knowledge about Chinese culture while 45% (9) indicated that they have some knowledge about that country. Those that indicated that have some knowledge of China, mentioned the following cultural aspects that will be shown in figure 6 below.

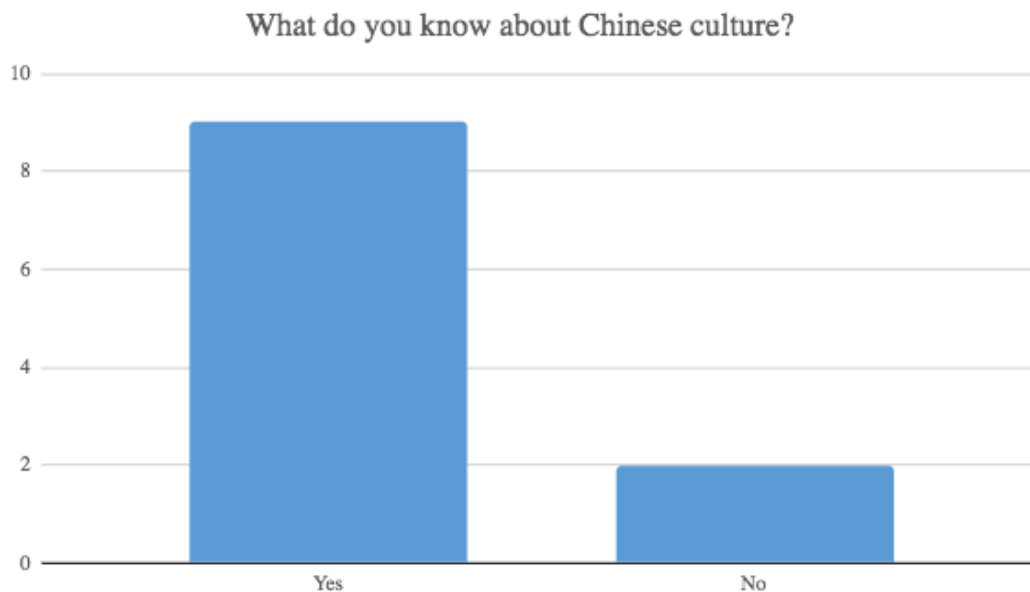


Figure 9. Chinese Culture

In addition, figure 10 represents different cultural aspects students mentioned and that were grouped in the following categories:

- Food: Exotic food, cuisine, eating rats, they like rice balls.
- Personal traits of Chinese people: smart, responsible and disciplined and honest.
- Perceptions of the country: technology, huge population, tourism, philosophy, red is luck.

These results evidence that students' knowledge about China are more related to what they have experienced in their community. For example, they have easy access to Chinese food, technology (cellphones, computers and cars) and people from this country.

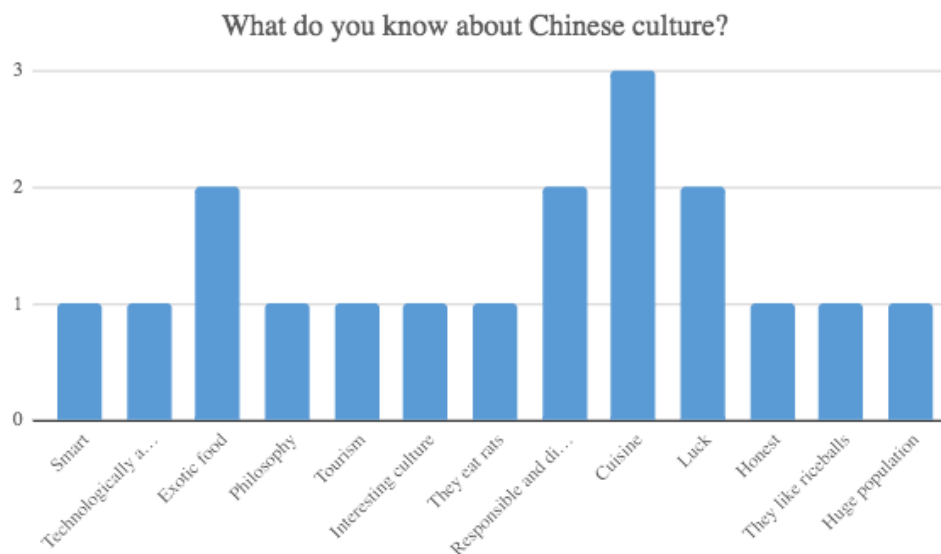


Figure 10. Cultural aspects of Chinese culture

Q5 How would you define “Global citizen? This question looks into the different views and understanding students have regarding the definition of global citizen.

Figure 11 shows that 40% (8) of the students indicated that a global citizen is someone that lives in the world. 25% (5) said that they were not able to define the concept. 15% (3) defined the concept as people that know about different cultures. 10% (2) described global citizen as people who respect other cultures. 5% (1) related the term with people that have different nationalities and the remaining 5% (1) with people willing to learn from others. This could indicate that students relate the concept Global Citizen with terms such as world, nationalities and culture.

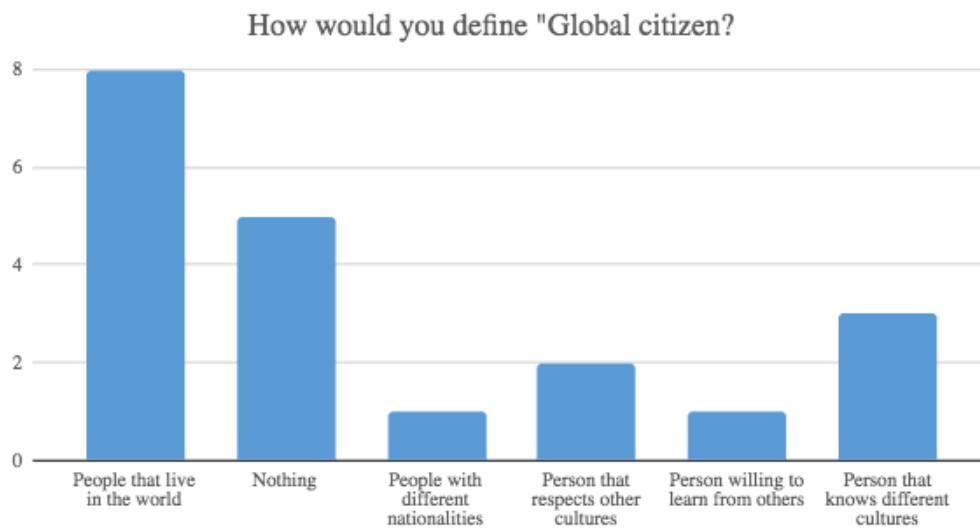


Figure 11. Definition of Global Citizen

Q6: Are all of us global citizens or are some of us global citizens?

Figure 12 illustrates that 45% (9) of students did not give any answer to the question. This could relate to the fact that students cannot place themselves in any of the two options because they are not sure of what it entails. 35% (7) said that some of them were global citizens and only 20% (4) said that all of them are global citizens.

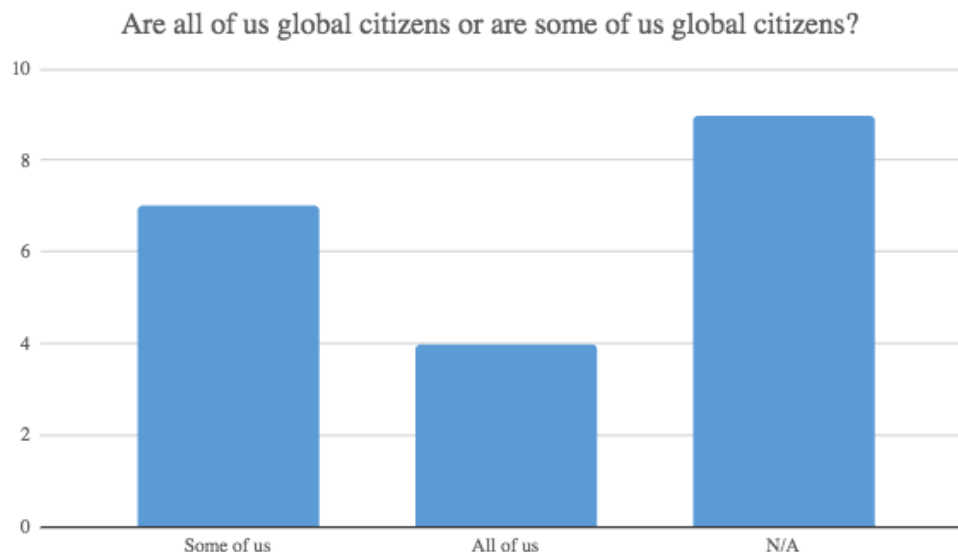


Figure 12. Who is a global citizen?

Q7: Do you consider yourself a global citizen? This question intends to examine students' self-reflection on how they see themselves as citizens in the world. Figure 13 simply shows if they said yes or no. Figure 14 shows the frequency in which they may feel as global citizens.

Figure 13 shows that 75% of the students (15) said they consider themselves Global Citizens while 25% (5) indicated that they do not consider themselves Global Citizens. Figure 10 below shows with what frequency, those that said yes, consider themselves Global Citizens.

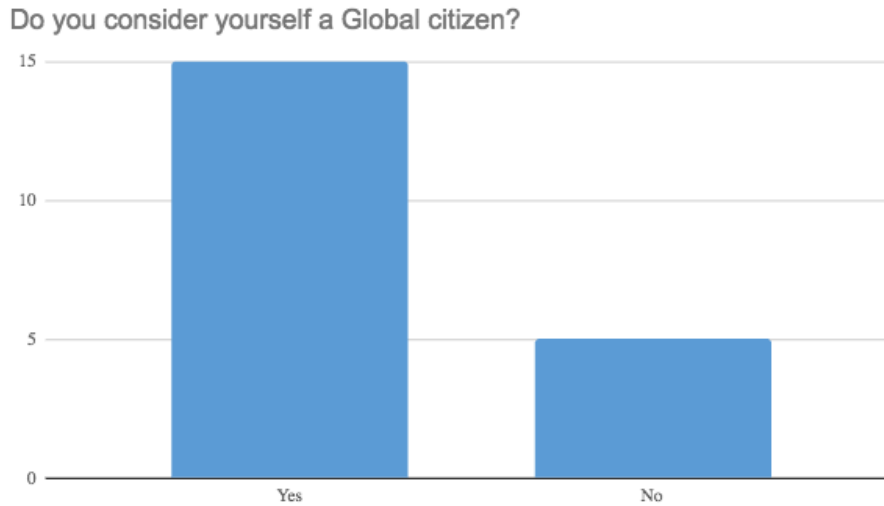


Figure 13. Self-view as a global citizen

Figure 14 shows that 30% (6) of the students indicated that they often consider themselves as global citizens. 30% (6) said that they sometimes feel as global citizens. 20% (4) said they never consider themselves global citizens. Contrasting this, 15% (3) of the students indicated they feel global citizens all the time. The remaining 5% (1) did not give an answer to the question. This shows that the majority of the students consider themselves global citizen with varying degrees of frequency.

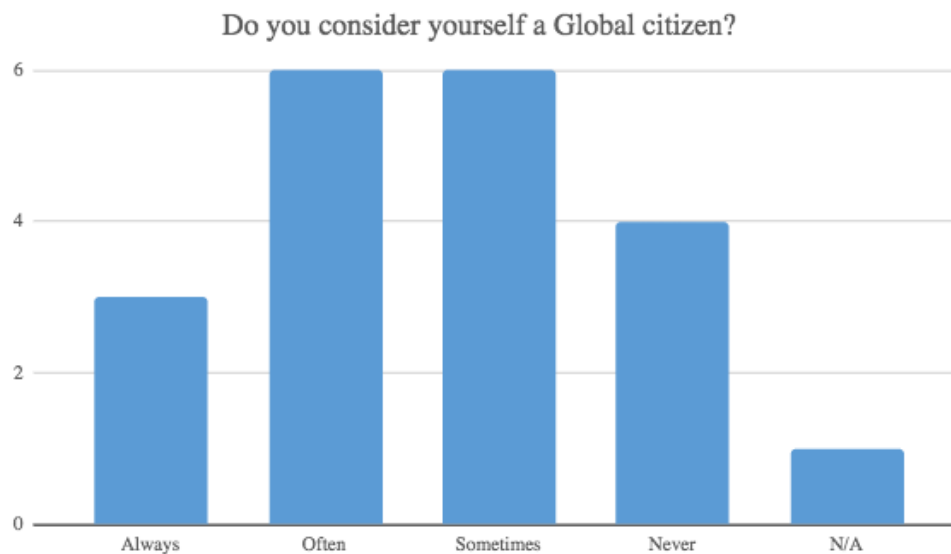


Figure 10. Self-view as a global citizen (frequency)

Q8: Travelling and getting experiences abroad is essential in order to become a global citizen? This question examines if students consider travelling necessary to become a global citizen.

Figure 11 shows that 60% (12) indicates that for them getting experiences abroad is essential to become a global citizen in contrast with 35% (7) that shows neutrality. 5% (1) disagrees with this assumption.

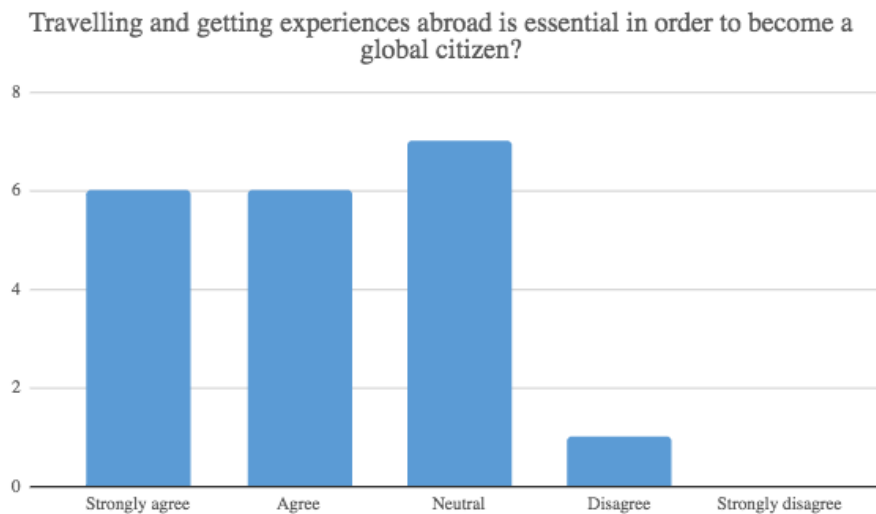


Figure 11. Travelling to become a global citizen

Q9: Learning about other cultures is important for becoming a global citizen. This question intends to recognize if students agree with this assumption.

Figure 12 shows that 90% (18) of the students agree with the importance of learning about other cultures to become a global citizen. 10% (2) of the students are neutral about this assumption. This may indicate that students recognize the connection between culture and becoming a global citizen.

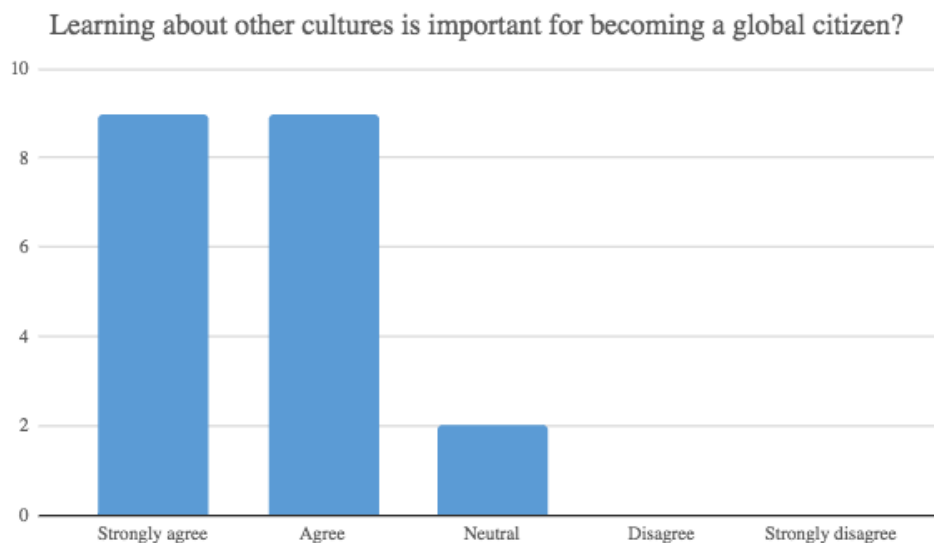


Figure 12. Learning about other cultures to become a global citizen

Q10: What are the abilities and skills expected for an intercultural citizen? This question examines what students consider are the most important abilities a citizen should have.

Figure 13 shows students' perception on what are the abilities and skills expected for an intercultural citizen. Three categories were identified: Attitudes, knowledge and skills. These three categories were classified as follow:

ATTITUDES	KNOWLEDGE	SKILLS
caring	interact	multilingual
humble	learn	bilingual
tolerance	travel around the world	team work
forgiveness		new abilities
respect		
responsability		

inclusion		
adaptive		
smart		
acceptance		

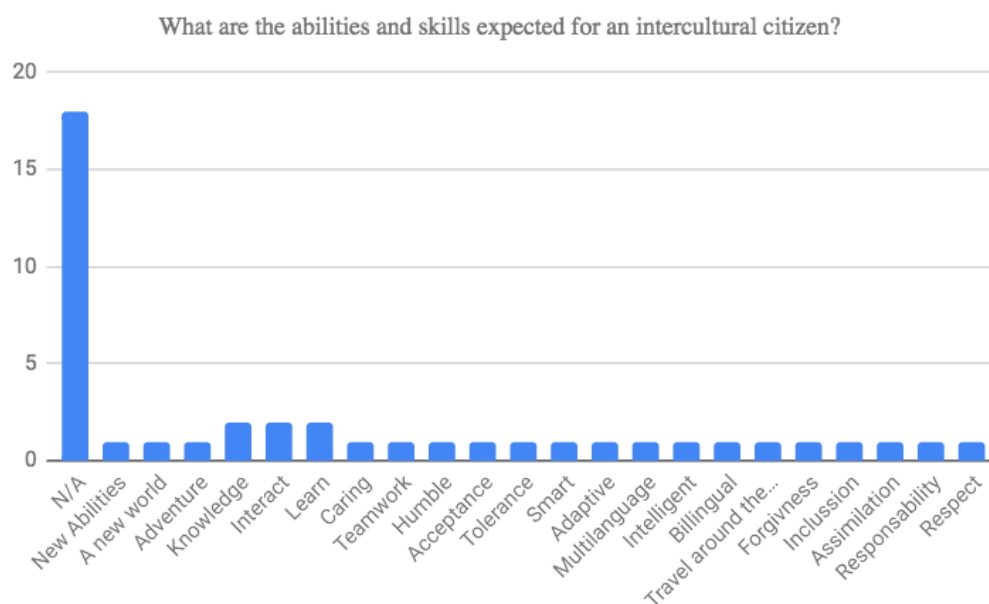


Figure 13. Abilities and skills expected for an intercultural citizen

These results evidence that for students, values play an important role. Students included values as tolerance, forgiveness, humility, respect, responsibility and inclusion. Additionally, knowledge is considered relevant when they mentioned interaction and learning and finally regarding skills, they mentioned teamwork and being bilingual.

Post Survey

In this section, we will present the analysis of the post survey applied to 19 students from eighth grade after the implementation of a pedagogical sequence. This sequence aimed to develop students' intercultural competence through the implementation of three intercultural encounters. This time, the survey was applied in order to confirm whether there has been an change on students' intercultural citizenship competence as a result of the pedagogical sequence. This survey is the same one applied at the beginning of this project. Data was analyzed and systematized in graphs to show in a clear way the students' answer. The comparative analysis of both surveys will be explained in another section.

Q1. Have you heard the following terms? world/global citizenship and intercultural citizen.

Figure 14 shows that eleven students have heard both terms: intercultural citizen and world/global citizenship. Five students have heard the term Intercultural citizen while two students have heard the term World/global citizenship. Only one student has not heard the terms. This implies that the majority of students had heard at least one term contrasting with only one student who has not heard the terms. 95% percent of the students are familiar with any of the two terms. This may suggest that students have a basic understanding and familiarity with these terms.

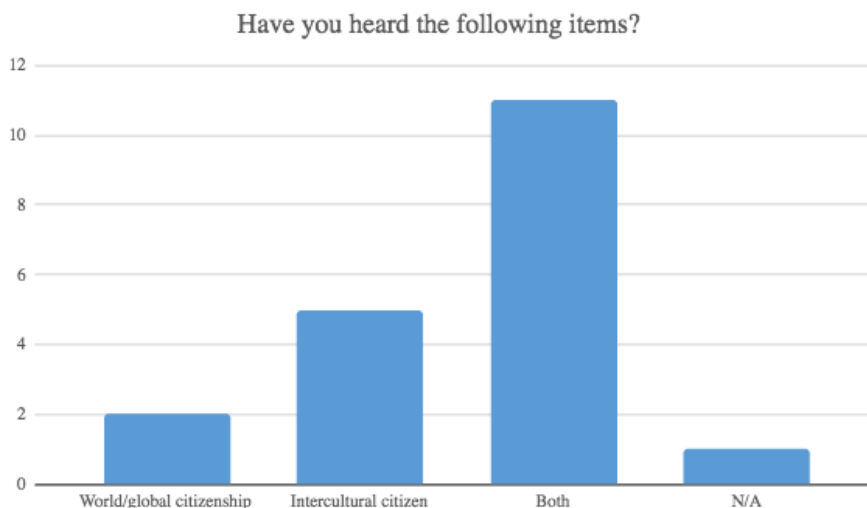


Figure 14. Identifying terms

Q2: Mention the two more important duties and obligations of a citizen

Figure 15 illustrates that, 89,4 % of the students considered that the duties and obligations of a citizen are related to their relationship with others. For then, respect is the first duty of a citizen. They describe respect in terms of: being respectful, respect the traditions and cultures and respect the community. In addition, they mentioned aspects such as: collaborate with others, do not mistreat others, know the culture. This is followed by a 68,4% of the students that consider that the duties and obligations of a citizen do not concern others, but themselves. They mentioned aspects such as: paying bills, voting, living in a place, working for the development of the country and follow the laws. Two categories were made in order to analyze students' answers.

Your duties	Duties concerning others
Pay bills	Respect the traditions/culture
Live there	Respect for the community
Being a good citizen	Be respectful
Work for the country development	Do not mistreat others
Vote	Know the culture
Follow laws	Collaborate with others

Be responsible	Understand different opinions
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These results show that students have a clear understanding of what the duties and obligations of citizens are. They covered aspects concerning others and their own roles within their country.

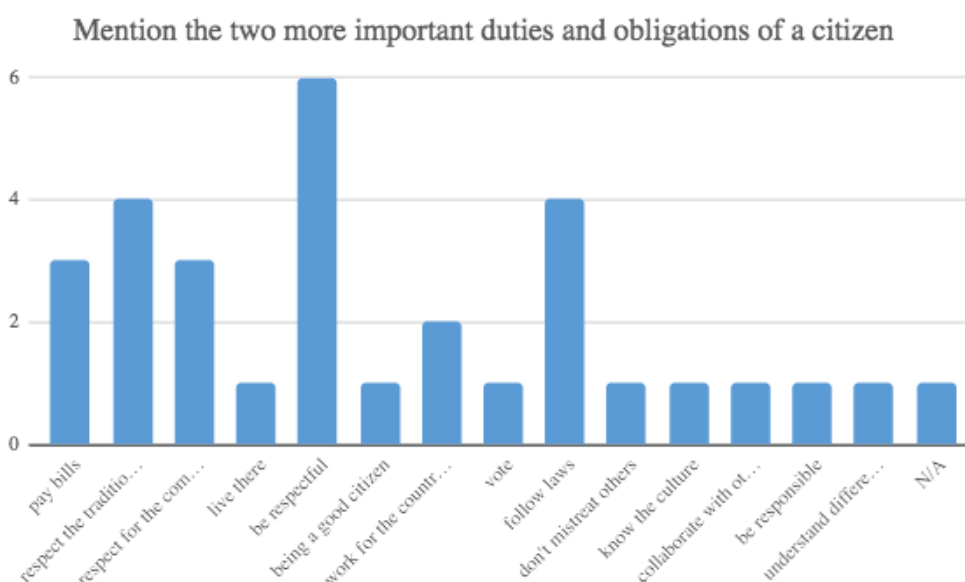


Figure 15. Important duties and obligations of a citizen

Q3: Have you ever had any contact with people from other cultures? If yes, specify.

Figure 16 illustrates that 100% of the students (19) said they have had contact with people from other cultures. 79% of the students (15) said they had contact with a Chinese person. 63% of the students (12) mentioned they had contact with a Wayuu girl, while 57% said they had contact with a British person. In addition, 21% of the students (4) mentioned they have met people from the USA. Also, at least one student mentioned having contact with people from Germany, Mexico, Argentina and Spain and one student said he had contact with people from other cultures.

through videogames. These results clearly reflect that students took into account the three encounters they had with a Chinese, a British and a Wayuu before the survey.

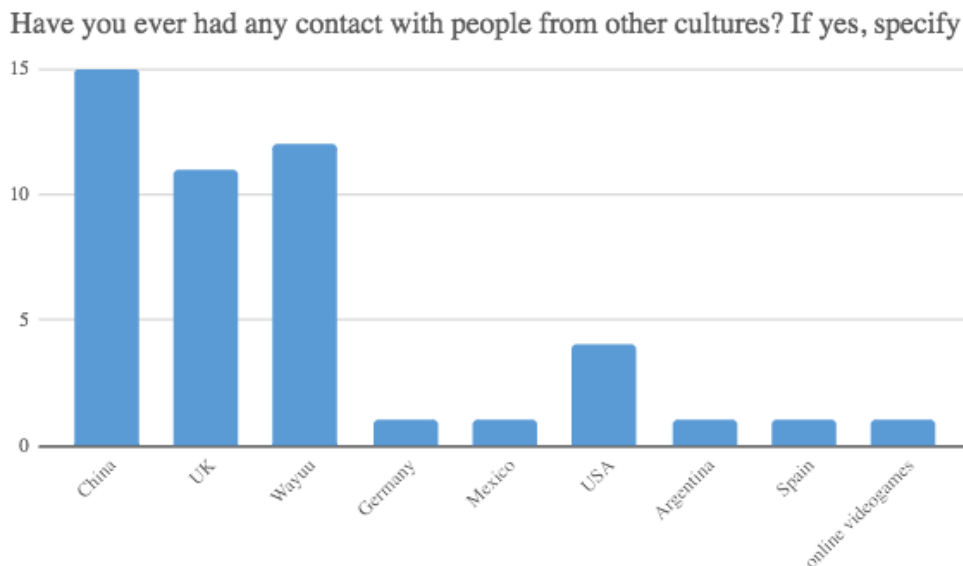


Figure 16. Contact with people from other cultures

Q4: What do you know about the Chinese culture?

Figure 17 shows that 89% (17) indicated that they have some knowledge about that country. On the contrary, 10% of the students (2) said they do not have any knowledge about China. This 10% that expressed not having any contact with the Chinese culture may be students who could not be part of the first encounter with the Chinese guest. Those that indicated that have some knowledge of China, mentioned the following cultural aspects that will be shown in figure 6 below.

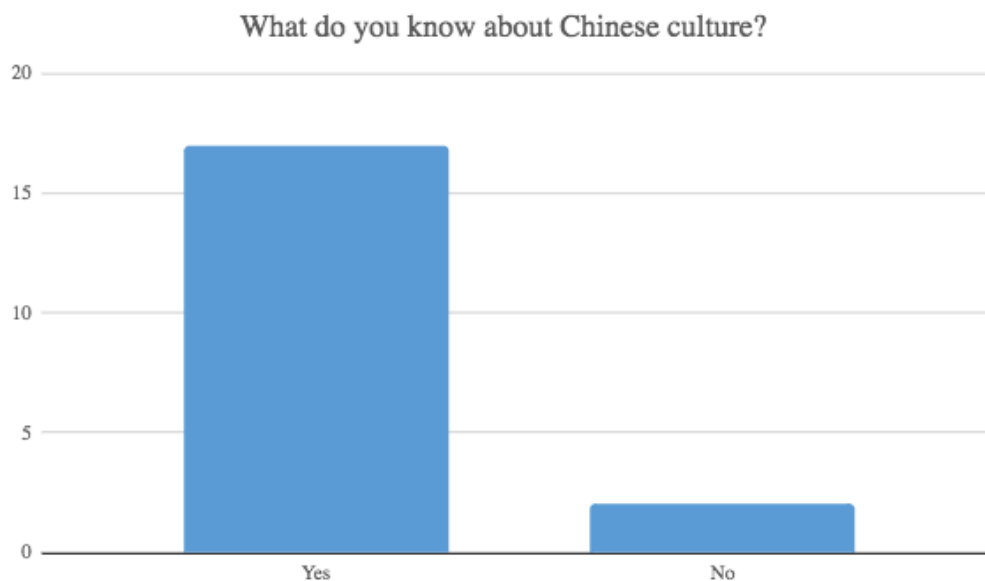


Figure 17. Knowledge about Chinese culture

Figure 18 shows that students 58% (11) of the students agreed that not all Chinese people eat dogs and that they drink a lot of tea. Additionally, 15% (3) students mentioned that Chinese have a lot of famous landmarks. Then, at least one student included aspects such as: people live in small spaces, they have a bad impression about Colombia, they have strict laws, they have public education, they are very reserved, and they do not believe in God. These cultural aspects were analyzed and grouped in the following categories:

Surface Culture: <ul style="list-style-type: none"> · They don't eat only strange food · Chinese New Year · Not all Chinese eat dog · They have an ugly tea · They drink a lot of tea · They have a lot of traditional landmarks 	Deep Culture: <ul style="list-style-type: none"> · They are strict · People live in small spaces · They have a bad impression about Colombia · Strict laws · Women and men do not have physical contact
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	<ul style="list-style-type: none"> · They have different and unique stuff · They have public education · They are very intelligent · They do not believe in God · They are very reserved · The coin is called renminbi · They have a developed industry · Religion · Ways of living · Disciplined
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These results evidence that students' knowledge about China is related to both surface and deep culture. Students mentioned topics such as food, landmarks and traditions on the surface culture and religion, industry, laws, among others on the deep culture. These results may indicate that students have a wide knowledge about Chinese culture.

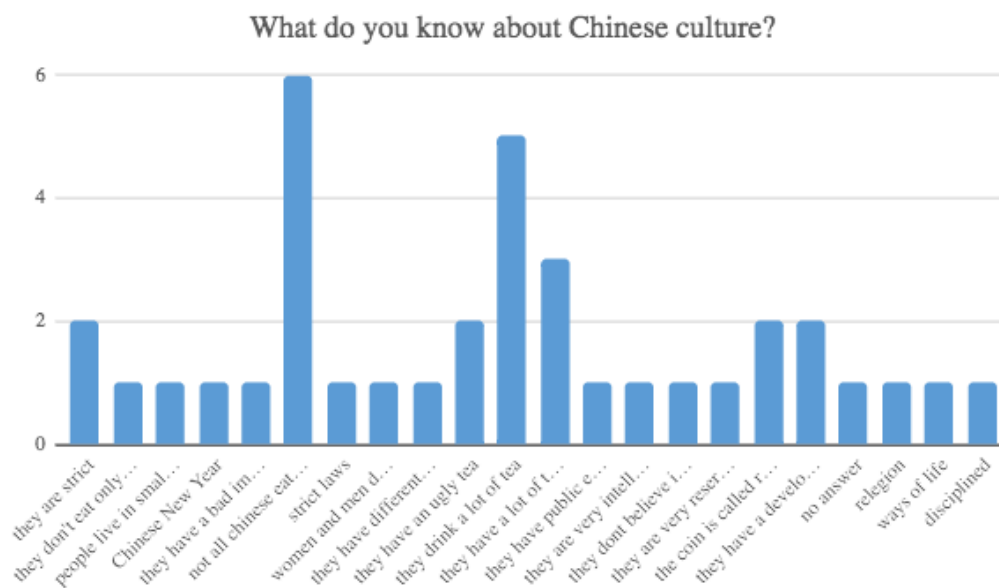


Figure 18. Cultural aspects of Chinese culture

Q5: How would you define "Global citizen?"

Figure 19 shows that 100% (19) of the students expressed an idea of what the term global citizen mean to them. These ideas were grouped in the following categories:

<p>The individual role</p> <p>all of us are citizens and human</p> <p>the country and importance of each citizen</p> <p>lives in a city</p> <p>cares for his homeland and wellbeing of the others</p> <p>protects his life</p>	<p>The role concerning other people</p> <p>travels around the world</p> <p>knows about culture and its importance</p> <p>has interest and respect for other cultures</p> <p>knows and like other cultures</p> <p>belongs to many cultures</p> <p>open-minded</p> <p>respects and does not judge other cultures</p> <p>interested in other cultures</p>
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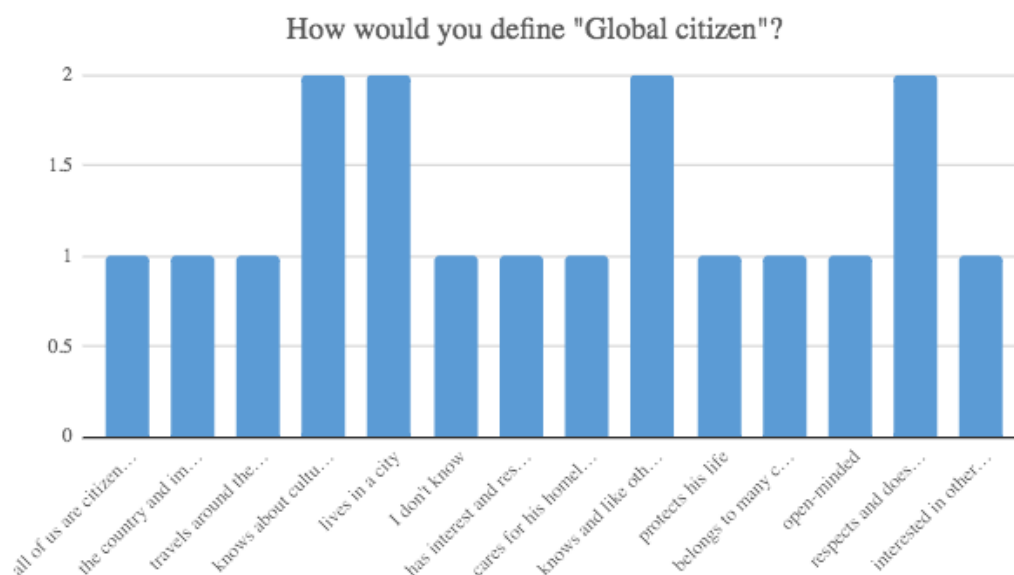


Figure 19. Definitions of Global Citizen

Q6: Are all of us global citizens or are some of us global citizens?

Figure 20 shows that 68% (13) of students agreed that only some of us are global citizens. 21% (4) of the students said that all of us are global citizens and only 10.5% (2) students did not provide an answer.

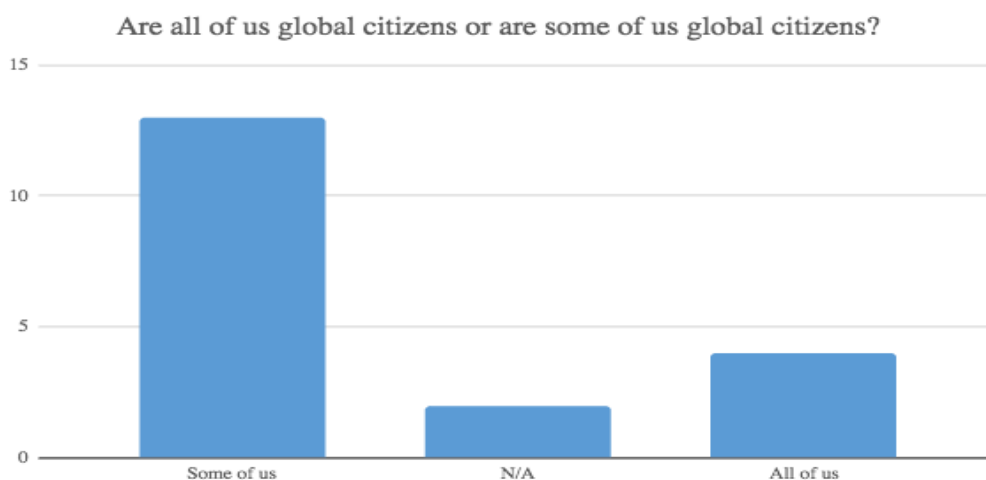


Figure 20. Who is a global citizen?

Q7: Do you consider yourself a Global citizen?

Figure 21 illustrates that 84% of the students (16) said they consider themselves Global Citizens while 16% (3) indicated that they do not consider themselves Global Citizens. Figure 10 below shows with what frequency, those that said yes, consider themselves Global Citizens.

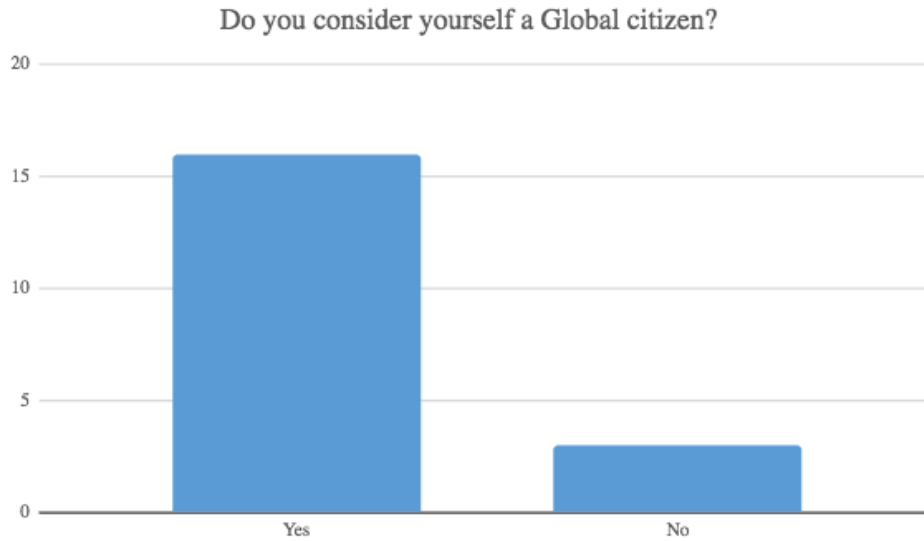


Figure 21. Self view as a global citizen

Figure 22 shows that 42% (8) of the students indicated that they often consider themselves as global citizens. 26% (5) of the students indicated they feel global citizens all the time. 16% (3) said that they sometimes feel as global citizens. Contrasting this, 10% (2) said they never consider themselves global citizens. The remaining 6% (1) did not give an answer to the question. This shows that the majority of the students (84%) consider themselves global citizen with varying degrees of frequency.

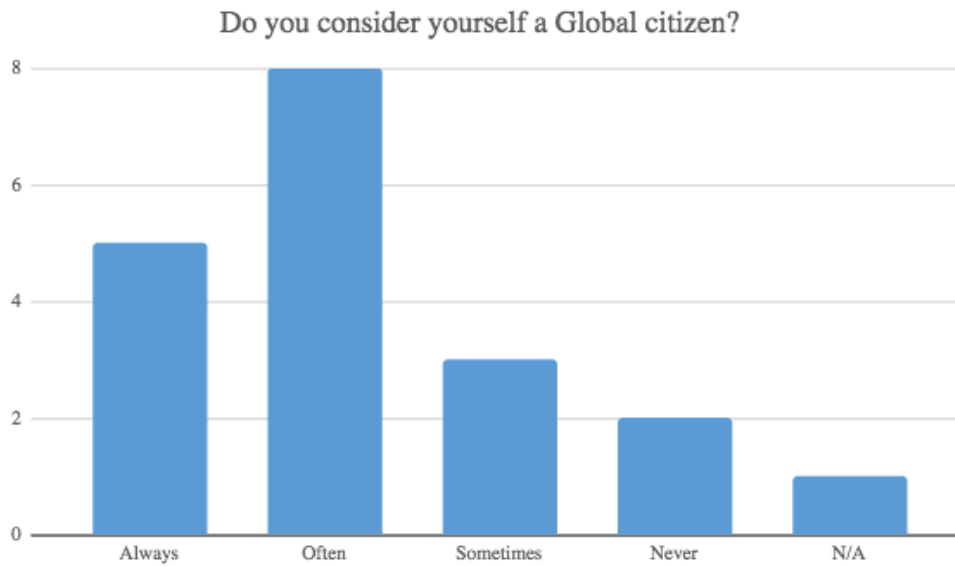


Figure 22. Self-view as a global citizen (frequency)

Q8: Travelling and getting experiences abroad is essential in order to become a global citizen

Figure 23 shows that 79% (15) indicates that for them getting experiences abroad is essential to become a global citizen in contrast with 21% (4) that shows neutrality and 5% (1) disagrees with this assumption. This might indicate that there is a misconception that people cannot become global citizens if they do not travel abroad.

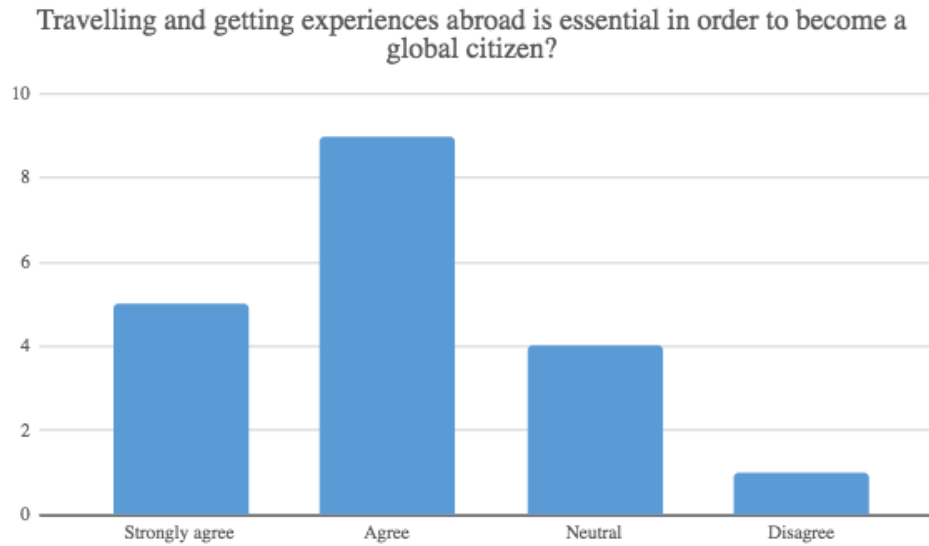


Figure 23. Travelling to become a global citizen

Q9: Learning about other cultures is important for becoming a global citizen

Figure 24 shows that 95% (18) of the students agree with the importance of learning about other cultures to become a global citizen. 5% (1) of the students are neutral about this assumption. This may indicate that students recognize the connection between culture and becoming a global citizen.

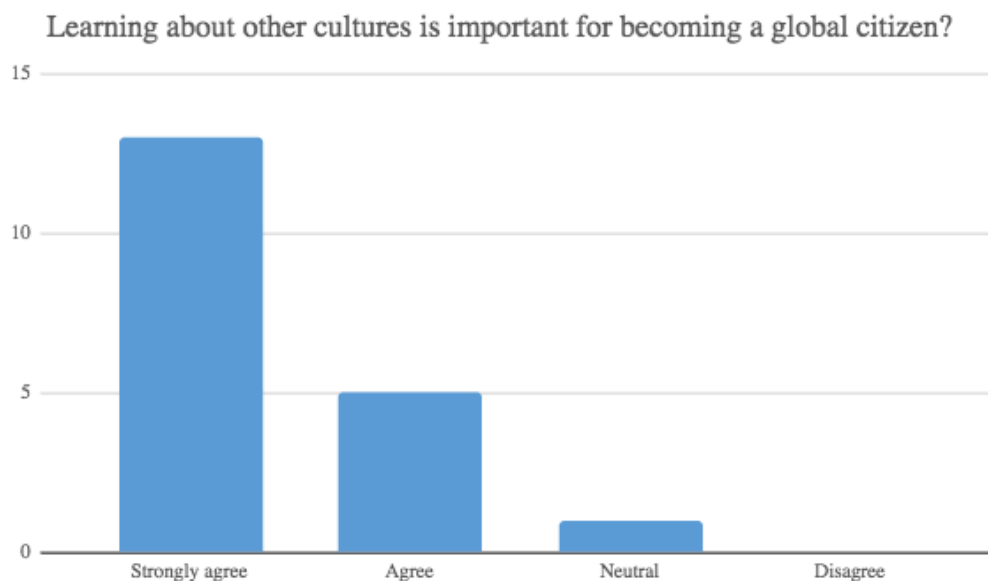


Figure 24. Learning about other cultures to become a global citizen

Q10: What are the abilities and skills expected for an intercultural citizen?

Figure 25 shows students' perception on what are the abilities and skills expected for an intercultural citizen. Three categories were identified: Attitudes, knowledge and skills. These three categories were classified as follow

ATTITUDES	KNOWLEDGE	SKILLS
help	knowledge of culture	share
respect	traveler	creative culture
kind		own languages
acceptance		smart
fraternity		intellect
mixed customs		communication
open-minded		
experienced		

These results evidence that for students, having specific knowledge about other cultures and some skills are not the only aspects that matter. Students include a set of attitudes an intercultural citizen must have. The combination of these three components are for students the characteristics an intercultural citizen should have.

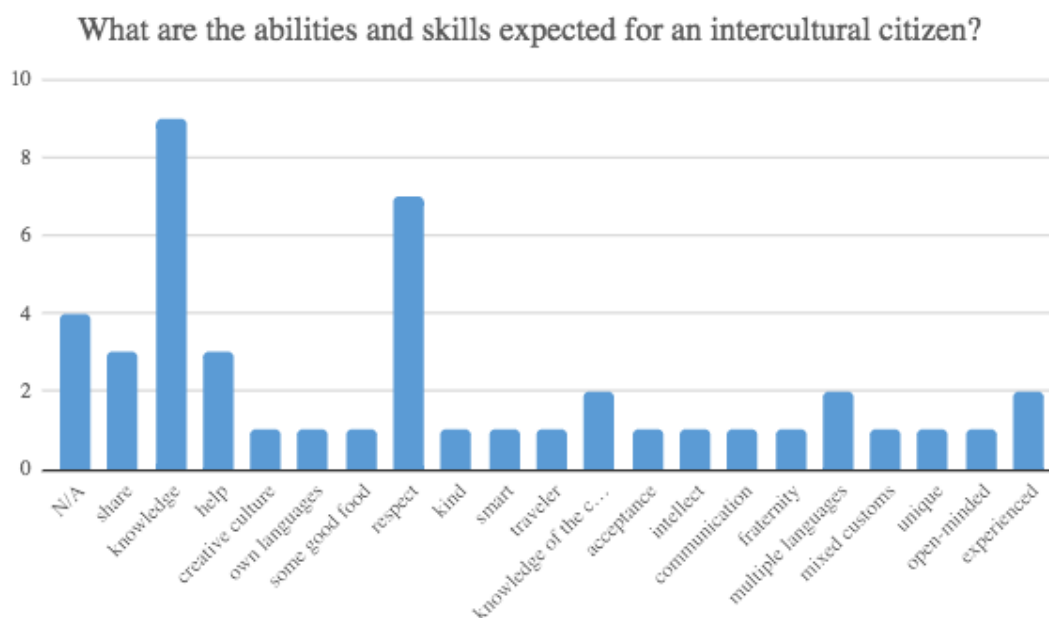


Figure 25. Abilities and skills expected for an intercultural citizen

Comparative analysis of results

In this section, we will present a comparative analysis of the pre and post surveys. The first survey was applied at the beginning of this research project to see what students' perception was regarding terms such as global citizen and intercultural citizen. After the intervention, the same survey was applied to see if students' perception had changed or remained the same. Data was analyzed and systematized to compare those answers. The results will be shown with bars of two colors. Blue corresponds to survey 1 and orange to survey 2.

Figure 26 shows that after the encounters, students have gained awareness of what global citizenship and intercultural citizen mean. This result may reflect what they learnt on the intercultural encounters (IEAs) as the number of students who have heard the terms have increased from 2 to 11 students. Although the graph shows that on the pre-survey more students knew either one of the terms, the result we are considering here is the fact that there was an increment in the number of students who knew both terms.

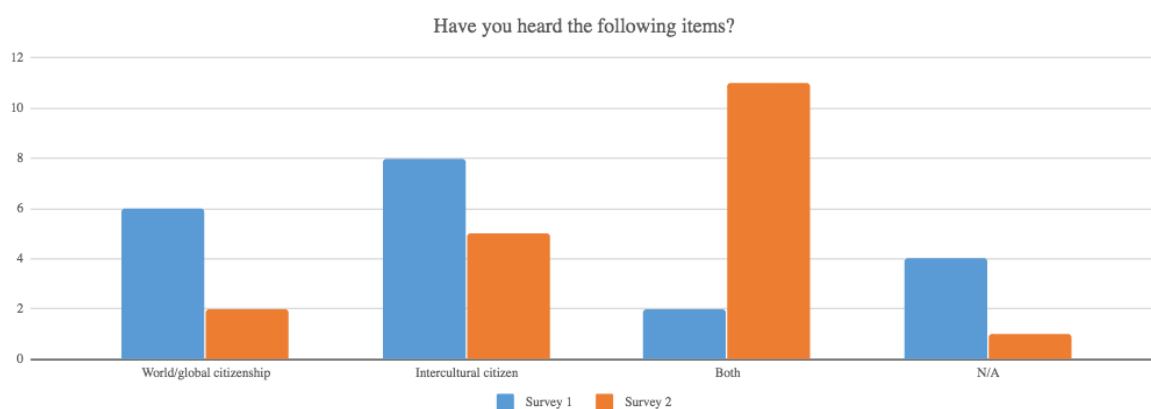


Figure 26. Identifying terms

As shown in Figure 27, students considered similar aspects as duties and obligations of a citizen. Nevertheless, it is noticed that on the post survey, students mentioned not only duties a person can have as an individual, but duties in relation to others. This classification is presented on the table below:

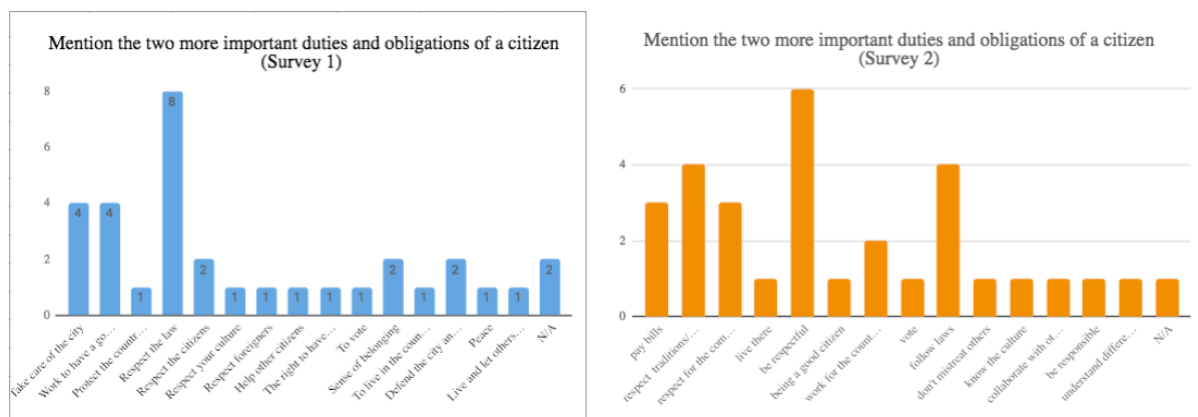


Figure 27. Important duties and obligations of a citizen

This may indicate that after the pedagogical sequence, students took into consideration their role in society and how they can affect other people's lives. The following table shows how these aspects evolve after the encounters.

PRE- SURVEY	POST- SURVEY
Respect for citizens for the culture for foreigners Citizen rights Voting having a house living in the country Citizenship attitudes Peace helping others sense of belonging living and letting others live	Your duties Pay bills Live there Being a good citizen Work for the country development Vote Follow laws Be responsible Duties concerning others Respect the traditions/culture Respect for the community Be respectful Do not mistreat others Know the culture Collaborate with others Understand different opinions

The IEA strategy was an opportunity for students to interact with people from other cultures. Figure 28 shows that all students have had contact with other cultures after the implementation of the intercultural encounters. This contrast with the result of the pre-survey

that shows that only half of the students said they had contact with people from other cultures. This result may indicate that students do not have opportunities to interact with people from other cultures daily or that they were not aware of this aspect when meeting new people. In Figure 28, we can also see the nationalities of people from other cultures they acknowledged meeting.

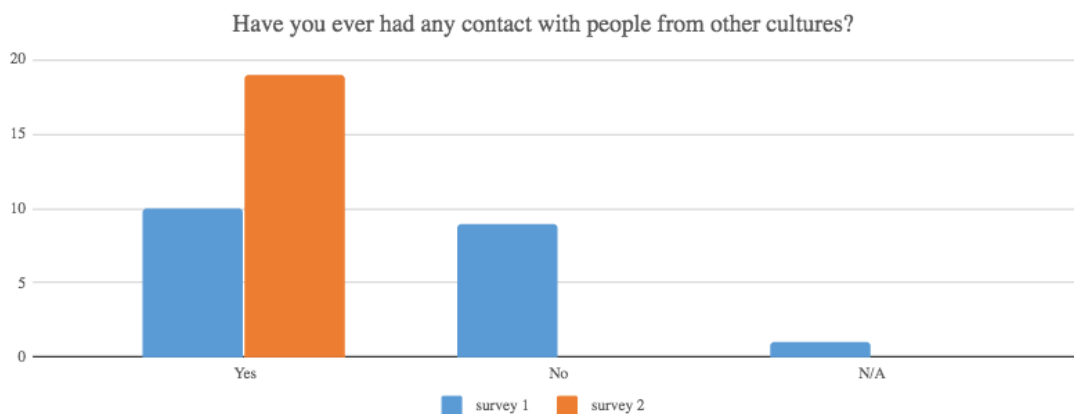


Figure 28. Contact with people from other cultures

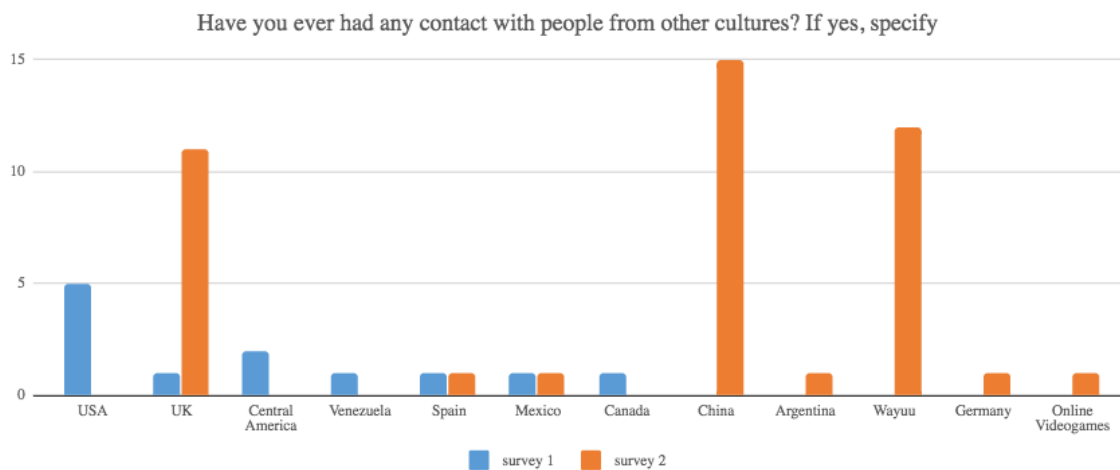


Figure 29. Contact with people from other cultures

In terms of learning about the cultures of the visitors, Figure 30 shows that students were aware of learning about these countries after the encounters. It could be said that making explicit

lessons about cultural aspects can enhance students' knowledge of the world without leaving their country.

One striking result was that of students learning not only about surface but also deep culture as the result of the IEA. This learning could also be evidenced through the change in students' perceptions about the culture to a more informed view of it.

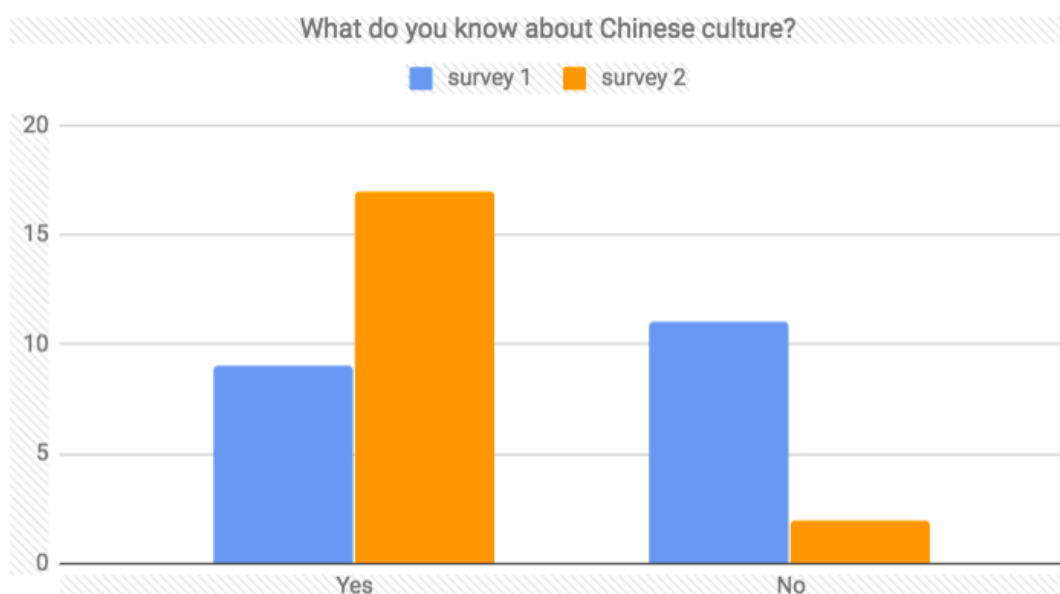


Figure 30. Knowledge of Chinese culture

Figure 31 shows that the encounter with the Chinese guest allowed students to understand and know more about China and its culture. By analyzing students' answers on post survey, it is noticeable a transition from knowing simple things of the surface culture to deeper aspects of it. The encounter let students break stereotypes and myths they might had about Chinese culture and that is reflected on students' answers. The table below shows the aspects students covered in both surveys in detail:

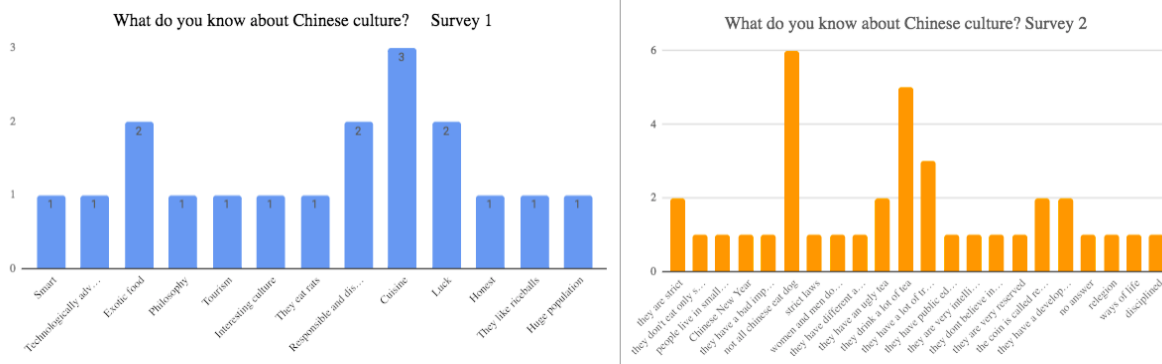


Figure 31. Cultural aspects of China

Survey 1	Survey 2
Food <ul style="list-style-type: none"> Exotic food Cuisine Eating rats Eating rice balls Personal traits of Chinese people <ul style="list-style-type: none"> Smart Responsible Disciplined Honest Perceptions of the country <ul style="list-style-type: none"> Technology Huge population Tourism Philosophy Red is luck 	Surface Culture: <ul style="list-style-type: none"> They don't eat only strange food Chinese New Year Not all Chinese eat dog They have an ugly tea They drink a lot of tea They have a lot of traditional landmarks Deep Culture: <ul style="list-style-type: none"> They are strict People live in small spaces They have a bad impression about Colombia Strict laws Women and men do not have physical contact They have different and unique stuff They have public education They are very intelligent They do not believe in God They are very reserved The coin is called renminbi They have a developed industry Religion Ways of life Disciplined

Students' perception towards the meaning of the words "Global Citizen" changed from pre-survey to the post- survey. These results may indicate that after the encounters, students have increased their awareness on the definition of the term global citizen regarding two aspects: the first one is the role of a citizen as an individual that is obtained for the fact of being born on a place. In contrast with the second one that refer to the role of a citizen and their impact in the community.

These ideas were grouped in the following categories:

Survey 1	Survey 2
People that live in the world Nothing People with different nationalities Person that respects other cultures Person willing to learn from others Person that knows different cultures	The individual role all of us are citizens and human the country and importance of each citizen lives in a city cares for his homeland and wellbeing of the others protects his life The role concerning other people travels around the world knows about culture and its importance has interest and respect for other cultures knows and like other cultures belongs to many cultures open-minded respects and does not judge other cultures interested in other cultures

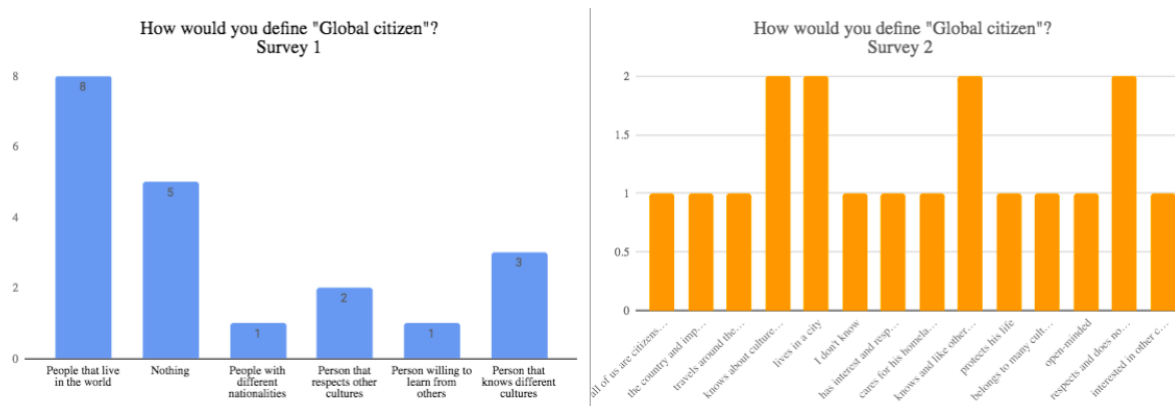


Figure 32. Definitions of Global Citizen

There are interesting results regarding how students see themselves and their role in society but also how they see others. To the question if they think that all of us or some of us are global citizens, they answered that not everybody can be considered one, only some of us. This contrast with their answer on the following question in which they were asked if they consider themselves global citizens. Most of the students admitted being global citizens but they acknowledge that some people might not have the interest or skills to become one.

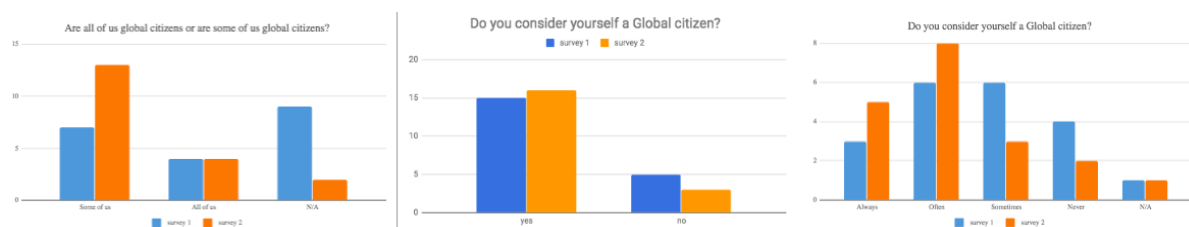


Figure 33.3 Self view as a global citizen

Figure 34 shows that students have not changed their perceptions on the importance of travelling to become a global citizen; on the contrary, they have reinforced this assumption. This result shows that for students not travelling can be an obstacle to become a global citizen.

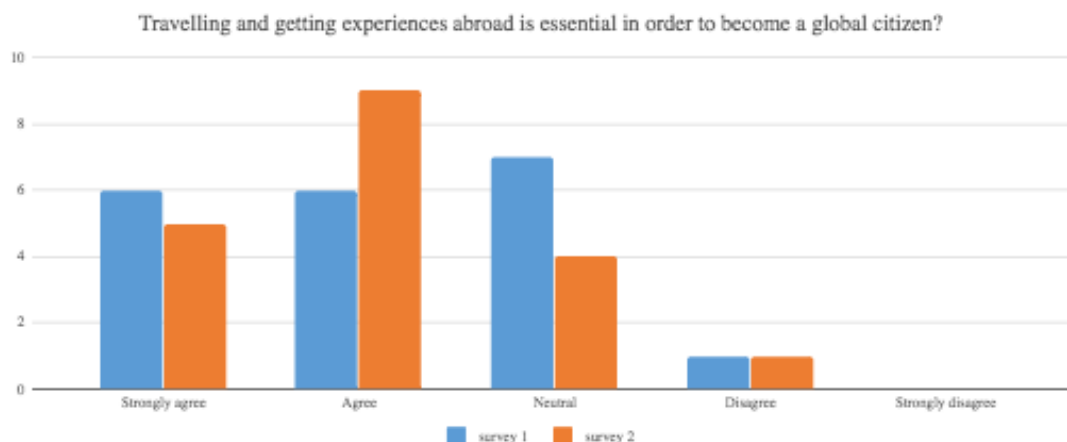


Figure 34. Travelling to become a global citizen

Figure 35 shows that on survey 1 (18) of the students agree that learning about other cultures is important to become a global citizen. Nevertheless, it is noticed that on the second survey, the level of degree raised from Agree to Strongly agree in a 23%. This may indicate that the intercultural encounters helped in reinforcing students' perceptions.

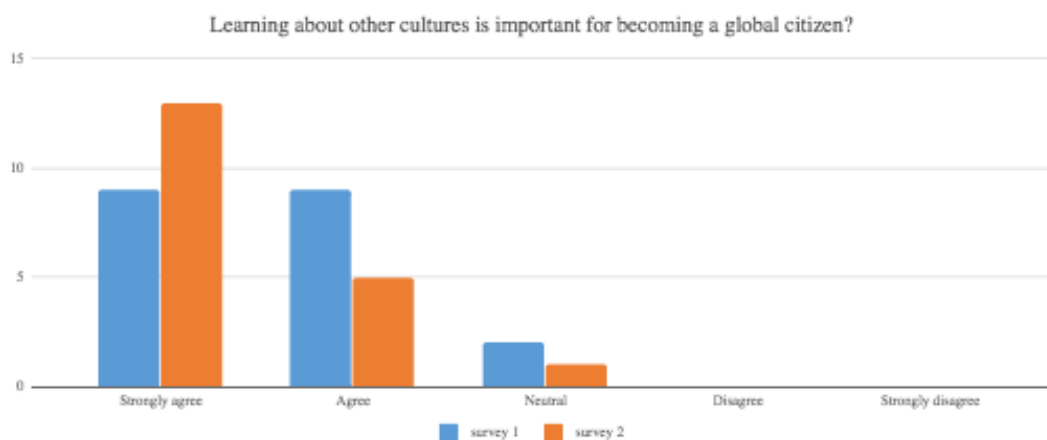


Figure 35. Learning about other cultures to become a global citizen

Figure 36 shows that shows that on surveys 1 and 2, students included three components that in combination give a deep description of what for them should be the characteristics of an

intercultural citizen. Once again, students covered important aspects that they mentioned on the first survey and that were reinforced on the second one.

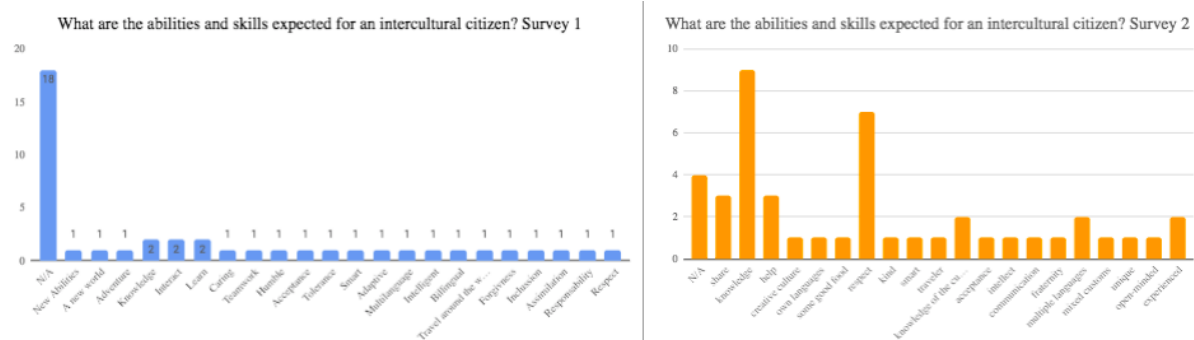


Figure 36. Abilities and skills expected for an intercultural citizen

The following table shows the categories made on both surveys:

PRE-SURVEY	POST SURVEY
Attitudes Caring Humble Tolerance Forgiveness Respect Responsibility Inclusion Adaptive Smart Acceptance Knowledge Interact Learn Travel around the world Skills Multilanguage Bilingual Team work	Attitudes Help Respect Kind Acceptance Fraternity Mixed customs Open-minded Experienced Knowledge Of the culture Traveler Skills Share Creative culture Own languages Smart Intellect Communication

New abilities	Multiple languages Unique
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After analyzing the data from the surveys, some conclusions can be drawn. It is evident that students' answers indicate that they gained awareness on the concepts of global citizen and intercultural citizenship and the role as citizens they have in society.

Students referred to the concept of Citizenship in terms of membership and the quality of participation in a community (Falk, 1993). The results of the post survey showed that this concept started to change into a new one after the implementation of the intervention. Flack (1993) explains that "citizenship can be understood both formally as a status and, more adequately, existentially as a shifting set of attitudes, relationships, and expectations with no necessary territorial delimitation" (p.39). Students gained awareness on the role they have as citizens when they started to include duties of citizens that have an impact on the society. This may imply that creating pedagogical sequences in which this aspect is addressed can foster understanding and learning about the citizenship and interculturality.

Students started this project with a limited understanding of culture and this was primarily focused on what Gómez (2015) defines as surface or "visible culture" which are those elements that can easily be observable and are often inalterable and representative of a country, naming celebrations, tourist places, geographical sites, national symbols, food, and famous people. After the three IEAs, students' answers shifted to more deep culture aspects related to what Hilken (2001) and Trujillo Sáenz (2000) define as complex concepts related to sociocultural norms, lifestyles, beliefs, assumptions, and values. The complexity of these elements relies on the fact that they contain diverse facets and manifestations of the culture. This transition students had, as result of the IEA, from surface to deep culture was observable in

students' answers in which they covered both aspects with an important increase in the latter. An example of this is when students mentioned aspects such as: they drink tea, they eat ugly food, they have important landmarks to aspects such as: they have public education or that many of them do not believe in God. These answers related to what they knew about Chinese culture before and after the encounters. This once more supports the strategy of implementing explicit pedagogical sequences as a way to enhance the development of intercultural competences. In terms of the role of a citizen, students changed their perception starting from a vision of the duties of a citizen such as voting and paying bills to more roles that impact society in terms of equality and respect for the other. On the first survey, students mentioned topics such as people with different nationalities or people that live in the world to aspects such as knowing about culture and its importance or belongs to many cultures on the second survey.

Another important finding is that at the beginning of the experience, students associated culture with nationalities. After the IEAs, students became more aware of what culture was and that it can relate to other specific aspects even within same cultures. They were also able to see themselves as global citizens although some of them still associate it with global citizenship with travelling.

These results will be triangulated with a focus group and students self-reflection data analysis to see if students changed their perceptions and started to develop their intercultural communicative competence after the implementation of the pedagogical sequence.

Focus Group

The following section will present the data collected from the focus group applied to eight students (4 girls and 4 boys) of the target group. Students' answers were recorded and transcribed and some emergent categories were identified as show Table 2 (see appendix 3).

The objective of the focus group was to answer our second sub-question about the stages a pedagogical sequence should include and students' perception about the sequence in order to develop students' intercultural citizenship perceptions about the pedagogical sequence implemented in the class. The answers from this instrument were categorized taking into account the students' most frequent responses to the questions of the focus group but also taking into account the components of Byram's ICC model (1997). The first category identified refers to Knowledge. Byram (1997) describes this savoir as "knowledge of social groups and their products and practices in one's own and in one's interlocutor's country or region, and of the general processes of societal and individual interaction (p. 51). In general, students mentioned the importance of the preparation phase as well as the encounters as key activities that enabled them to learn more about other cultures and gave relevance to the importance of knowing and learning about other cultures as part of their development as citizens. Byram (1997) maintains that:

If an individual knows about the ways in which their social identities have been acquired, how they are a prism through which other members of their group are perceived, and how they in turn perceive their interlocutors from another group, that awareness provides a basis for all successful interaction (p. 36).

This may imply that students considered that the pedagogical sequence completed helped them to learn about other cultures helping them to become more intercultural and global persons. It also shows that the stages of contextualization were important because they helped students learn from the culture and be prepared for the encounter.

The second category found was related to people's ethnocentric/ethnorelative perception about the other. This category corresponds to another component of the ICC model (1997),

skills of interpreting and relating (*savoir comprendre*). This is the ability to interpret an event from another culture, to explain it, and relate it to oneself. According to the students, the pedagogical sequence implemented helped them to interpret the information provided in the sequence and relate it to their own culture. For the students, it was interesting to know what people from other cultures think about Colombia acknowledging the importance of foreigners ‘perceptions of our culture as well as understand the differences between the peoples. This is linked to Michael Agar (1994) claim that “Culture is something you create, something you invent to fill in the differences between you and them” (p. 138-139).

We consider this is relevant because students were making connections and reflections with their own culture and behavior. It also supports the idea that the sequence should include activities in which students are asked to perform more exercises that require them to move from the comfort zone and compare what they already know with the new information.

The third category called “Interactive-interesting” refers to the method used in the intercultural encounters. Students commented that the experiences in the encounters were very interactive (doing preparation activities, asking questions to them, reflecting about the learning, taking actions) because all of them including the presence of the real person in class and the interaction with peers and the guest contributed to increase their awareness of other cultures in relation to own culture. Lave and Wenger (1991) talks about one of the advantages of their model of situated learning in which creating an intercultural learning environment is naturally made by having people from different cultures in the classroom. This result indicates that the activities implemented helped them gain awareness about students’ own culture and that of the visitor leading them to develop their intercultural competences. This part is key in the pedagogical sequence. Although, it may not be possible to include the visit of a foreigner to the

class, some other strategies could be explored. For the case of this experience, the visit had a great impact on students' learning as reported in the data collected.

The fourth category has to do with new expectations resulting from the pedagogical sequence. Students said that the presentation of the activities by the teacher created expectations in them promoting motivation to participate in the class and this is vital in the development of intrinsic motivation which is closely related to participating behavior that leads to the activation of efficient cognitive strategies (Ryan & Deci, 2000). Every stage of the sequence contributed to keeping these expectations and students valued the opportunity of learning about these cultures.

The fifth category was related to the way people react to a different culture. This is another component of the ICC model and is called critical cultural awareness. According to Byram (1997) it is defined as the “ability to evaluate critically and on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures and countries (p. 12-13). In the focus group, we found that students commented that all human beings have a specific way to see and understand the world and that it is tightly related to culture in which people are raised. Most importantly, students were aware that all these reactions were equally valid showing a shift towards a more ethnorelative view of the other. In unfamiliar situations people tend to act from familiar information to interpret what is happening and how to respond. This could lead to a wrongful interpretation since it is based on their own cultural frame of reference (Houghton, 2013). Therefore, the skills of discovery constitute an ability to use existing knowledge to be able to detect and respond to new knowledge of cultural practices, allowing people to interact and manage different interpretations and discoveries in a real-time conversation (Byram, 1997).

Once more, the pedagogical sequence implemented seemed to have promoted this type of reflection on students and this type of activity could benefit their learning.

The sixth category is related to the fact that people from different cultures can be different and similar at the same time. There was a constant repetition of the idea that even though there are differences among people, we are all human beings and share similar dreams, feelings and emotions. This category is related to the attitudes Byram (1997) highlights such as curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (p. 50). This also led to students' understanding that diversity is real and it is present between and within cultures. This result shows that students have become probably more open-minded to accept differences as a result of the intervention that they have become more respectful towards the difference. In fact, students considered that one characteristic of a global citizen is to respect other cultures. This also reflects a change in wrong perceptions about cultures (stereotypes) and their understanding that these stereotypes are generally based on myths created around these cultures. This is supported by Oxfam International (2006) that suggests that "a global citizen is a person that respects and values diversity, understand his/her role in the world that is full of other cultures, takes responsibility for their actions and also participates in and contributes to the community" (p.3).

To this respect, an interesting finding was that of students acknowledging the difference between personal features and cultural characteristics. For them, it was clear that although a person belongs to a culture, there is also a personal element that does not represent his/her culture as they considered that some people try to generalize personal aspects to a particular culture. The activities then seem to promote this type of thinking on students.

The seventh category refers to adaptation. Through the encounters, students were able to realize that people can adapt to a new culture if they accept the difference and respect the local culture. These answers show that students are starting to understand that they are part of the world and that they are global citizens. As Dower et al (2016) explains, a global citizen is a member of the world wider than that of the nation-state. The activities made students become aware of acceptance to diversity.

In terms of what a global citizen is, it was possible to see that the concept students had evolved after the encounters. At the beginning, they associated it to travelling and knowing other places. After the encounters, they understood that this goes beyond surface culture and related to what Brownlie (2001) defines as seemingly complex ‘global issues’ such as sustainable development, conflict and international trade but also about the global dimension to local issues, which are present in all our lives, localities and communities.

In general, it can be said that students had a positive perception of the pedagogical sequence implemented as the focus group unveiled a shift on their perception towards a different culture and their own showing understanding of the difference and similarities found among the cultures they interacted with. They highly valued the different stages and class activities and considered that each of them helped them to develop their interculturality.

Student Reflection on the Pedagogical Sequence

In this section, the third instrument (students’ reflection) will be analyzed. This instrument will help us respond to the question: What are students’ perceptions about the class

and the learning process before and after the intervention/ pedagogical sequence? In this instrument, students had to reflect on each one of the activities that were part of.

The pedagogical sequence was designed and performed in different stages with the target group (eighth graders) with the purpose of developing their intercultural communicative competence. Table 2 (see appendix 4) shows students' self-reflection on each stage of the sequence in terms of method, perceptions and learning processes. This analysis is not related to the improvement of the intercultural competence as such, but on the perceptions, students had of each activity designed to develop the sequence. Data was collected by asking students to write their opinions on every stage of the sequence.

The analysis shows that in general, according to the students, the pedagogical sequence accomplished its purpose. Students realized that there was a pedagogical sequence implemented to improve their intercultural communicative competence and that it contained a series of stages. All the questions show that the majority of the students appreciated what it was developed and some of them also made suggestions for improvement.

Some recurrent answers were identified related to the method of the pedagogical sequence. Students agreed some stages of the sequence were interactive, funny and interesting, they also appreciated the use of technology to give more dynamism to the activities. This helped to change of the students' attitude and concept towards language learning and their increase awareness of becoming an intercultural speaker (Kramsch, 1998).

The first contextualization was considered appropriate and funny. They said that they had the opportunity to play and to share their thoughts about the country selected. According to students, this activity helped to catch students' attention for the first encounter with the Chinese guest. Regarding the first encounter, students agreed that it was very interesting because of

Xiao's friendly and relaxed attitude. Then, a second contextualization aimed to identify the concepts of surface and deep culture. Students considered that this second activity was not that interesting or innovating and that they got bored. exploring ways of having students identify differences between deep and surface culture would be a need.

The second encounter, with Mathew from England, had an impact on students, as they indicated. For this encounter, students prepared some questions related to surface and deep culture and reported that they were more aware of what culture was. Most of the students said they liked this encounter. It could be said that students highly value the interaction with the real person as a way to see the culture under study in real life. Lave and Wenger (1991) explained in their situated learning theory that students have different perspectives in the learning environment and that learning is an improvised practice. They looked at learning not as an individual process, but a social one. In their study, Lave and Wenger (1991) states that learning "should not be seen as an individual's acquisition of knowledge, but as a process of social participation. The nature of the situation significantly affects the process" (p.12).

Before the third encounter, students worked on two collaborative activities. On the first one, they had to create a big poster for a bulletin board. They wrote phrases to break down stereotypes. In general, students said they had enjoyed this activity. Students' attitudes towards this activity may indicate that they are starting to develop their critical cultural awareness by accepting cultural differences.

After that, they prepared a presentation about Colombia including aspects of surface and deep culture. Students admitted that this activity helped them to know more about the problems our country is facing. Bennet (1986-1993) created a model of intercultural sensitivity (DMIS) in which he explains that as people became more interculturally competent it seemed that there is

significant change in the quality of their experiences. This presentation about Colombia could have helped to move students from an ethnocentric view to a more ethnorelative where they understand that their culture is not perfect and has problems like many others.

Bennet (1993) explains that “the first three DMIS orientations are conceptualized as more ethnocentric, meaning that the tenants of one’s own culture are experienced as central to reality in some way” (p.63). In addition, he refers to “the second three DMIS orientations are defined as more ethnorelative, meaning that one’s own culture is experienced in the context of other cultures” (p.68).

The third and last encounter was with a Wayuu guess. Although some students said they enjoyed her intervention, others expressed that due to her low voice they lost interest. This factor, although not intentional, played a negative role in the encounter and in the impact, it had in some students.

Finally, it was evidenced in the students’ attitude that the class was influenced by the guests and his/her way of approaching them and the class itself. Bearing this in mind, it is vital for this type of research to be able to have guests that are creative and open-minded as well as willing to receive feedback in order to gain students’ attention. It was also seen that students enjoyed most of the activities proposed in the three encounters, but they also provided some recommendations for future activities.

CHAPTER 5: DISCUSSION

The purpose of this chapter is to provide an interpretation of the results obtained and suggest some pedagogical recommendations regarding the development of intercultural competences. In order to develop students' intercultural citizenship, a pedagogical sequence was designed considering the components proposed by Byram (1997) in his ICC model to attempt to improve students' abilities. Byram (1997) formulated his intercultural approach proposing five competencies or *savoirs* which are: knowledge, skills of interpreting and relating, skills of discovery and interaction, attitudes and cultural critical awareness.

Byram, Gribkova, & Starkey (2002) explained the model as followed:

- knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country or region, and of the general processes of societal and individual interaction (p. 51).
- skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own (p. 52)
- skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction (p. 52)
- attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (p. 50).

After the implementation of three data collection instruments: 2 surveys, a focus group and students' reflections, some conclusions were drawn in order to answer the research question and sub-questions of our project.

To that respect, it can be said that the results of the implementation of a pedagogical sequence may have a positive influence on the development of the intercultural citizenship competence of EFL students. This was evidenced in that students' understanding of the concept of intercultural citizenship before the intervention was limited and even some of them had not heard the term before. As a result of the implementation of the pedagogical sequence, students reported better understanding of the concepts presented (intercultural citizenship and global citizen). This is supported by the results obtained in the pre and post surveys where a noticeable shift in students learning was identified after the intervention and students were able to define more accurately these terms showing a gain in awareness. This is supported by Flack's work (1993) as he indicates that "citizenship can be understood both formally as a status and, more adequately, existentially as a shifting set of attitudes, relationships, and expectations with no necessary territorial delimitation" (p.39). In addition, Kan (2009) expressed a differentiation from being a citizen of a country to be a citizen of the world, while Osler and Starkey (2005) claimed that a citizenship model remaining within the borders of a country was unthinkable.

As regards the pedagogical sequence, the data shows that in order to develop intercultural citizenship competences, a series of pedagogical stages to follow are needed. The results of this analysis revealed that four main class sections should be implemented when creating a pedagogical sequence in order to improve the intercultural citizenship competences: (i) appropriate contextualization, (ii) interactive activities, (iii) action taking tasks and (iv) a reflection of the process. Deardorff (2006) explains that 'the development of intercultural competence needs to be recognized as an ongoing process and not a direct result of solely one experience, such as study abroad' (p. 19). The pedagogical sequence served as a vehicle to the development of this competence.

Appropriate contextualization is the initial stage that would help students to learn about what will happen in the other class activities and guide them through the process. It should include activities that are interesting and attractive for the learners. It also helps students become more aware of new information from the new culture, compare it with own and take unbiased perspective towards it. Most of the contextualization activities designed for this study related to the learning about the country where the visitor was from. It included exploring existing perceptions such as generalizations and stereotypes and comparing them to real information from documented sources. Besides, students had to prepare questions for the visitor.

A second element for a successful pedagogical sequence was the inclusion of real interaction with people from other cultures through the implementation of intercultural encounters. Lave and Wenger (1991) support the idea of having a realistic “situated learning environment” (p. 19). They state that learning “should not be seen as an individual’s acquisition of knowledge, but as a process of social participation. The nature of the situation significantly affects the process” (p.12). Performing this kind of encounters could become a challenge as there may not be people available. Using interactive websites or new technologies could help overcome this situation. Also, as in the case of the experience reported here, the visit of a person from the same country but with a different culture could be an option. This could help students understand better the difference between nationality and culture. In the case of this study, visitors were from three different cultures and they prepared activities that addressed common perceptions people have about them. They had the chance then to fight these perceptions back by showing a real picture of their society. Students enjoyed these visits very much because they felt they were in direct contact with culture and were able to compare it to their own establishing

differences and similarities but also understanding the reasons where these differences come from.

Third, the implementation of “action taking” activities that give sense to what students have learned is crucial in the process. In this case, students had to prepare videos, and make a campaign for the school with recommendations on how to behave when meeting people from other cultures as well as tips for foreigners before coming to Colombia. Having students use their creativity and recently acquired knowledge seems to facilitate their learning and this is aligned with the constructivism theory where "learners can only make sense of new situations in terms of their existing understanding. Learning involves an active process in which learners construct meaning by linking new ideas with their existing knowledge." (Naylor & Keogh, 1999, p.93).

Last, it is recommendable that students reflect on what happened in the class and how this has affected their learning and their intercultural competences. Dewey (1910) defined reflection as an ‘active, persistent, and careful consideration of any belief or supposed form of knowledge’ (p. 6). Reflecting is part of the process of learning new information and creating new understandings of that information, turning an experience into something more meaningful (Kohonen n.d.). The resulting awareness will help students understand better their reactions and assumptions towards own and other cultures and “compare and reflect on products, practices and/or perspectives of the target culture(s) and [their] own culture” (ACTFL 2012: 7)

All these stages seemed to have helped students start to develop their intercultural citizenship. This is supported by students reporting agreeing with the incorporation of the different activities they completed in the lessons to develop their intercultural citizenship competences. They also considered that the activities, in general, were useful and pertinent for

this purpose. However, when designing a pedagogical sequence for this purpose, the teachers should be aware that these activities be attractive and appealing to students. Also, that these activities should be part of the syllabus to avoid the teacher taking extra time to complete them falling behind the program.

Regarding students' perceptions about the class and the language learning process before and after the pedagogical sequence, data collected showed that this pedagogical sequence influenced their interest in learning about other cultures. They also acknowledged the advantages of implementing creative and interactive activities to develop their intercultural citizenship. Overall, their perception was positive and considered that most of the activities were engaging and attained the expected goal.

After the study, it is possible to say that this pedagogical sequence served as an instrument to develop students' intercultural citizenship because it contributed to raise their awareness about the role they have as intercultural citizens in the society they are part of. Through the activities implemented, students gained insights about the role of a citizen in relation to their actions towards others. For instance, they reported values and characteristics such as respect for others, respect for the traditions, knowing the culture, understanding different opinions, among others instead of general duties such as voting, respecting the law and paying bills.

It was also evidenced that students gained a better understanding of what culture is by taking part of the different activities proposed in the pedagogical sequence that involved encounters with people belonging to different cultures that allowed them to reflect on their perception of them and their attitudes toward others. Besides, it was clear that students could recognize how they saw themselves as individuals, how they became more receptive to people

around them and were able to compare their own culture with others taking unbiased perspective.

Furthermore, it served as a way to accept differences but at the same time to realize that

similarities also exist.

CHAPTER 6: CONCLUSIONS

Developing competences in students implies a decision-making process that teachers should embrace and includes defining the learning outcomes, activities, materials and assessment. This is not an easy task. The English as Foreign Language (EFL) classroom provides an opportunity to develop intercultural competences as languages are connected to culture intrinsically. This topic of interculturality has become central to education in general and to language learning in particular. Language teachers are then challenged with the decisions of what to teach and how to teach in order to develop these competences.

The literature about the topic reports on important contributions from different scholars such as Byram 1997, Bennet (1993), Leask (2004), Knight (2004), Deardorff (2006,2009), De Wit (2011), Beelen, (2015) . This research was conducted to narrow the gap existing in Colombia in terms of studies related to citizenship education and intercultural competence development in high school. Although some studies were found in this field in the country, most of them were conducted in online settings. The study reported here was implemented through face-to-face encounters as a way to favor the collection of data and the interaction among students and guests.

Developing intercultural competences has become a challenge for English language teachers and what to do and how to do it in class requires more analysis and study. The action research conducted here aims to provide teachers with ideas for the creation and implementation of a pedagogical sequence that helps teachers develop their students' intercultural communicative competence in an EFL class. Very few studies have been conducted in Colombia and both teachers and students have few opportunities to interact with people from other cultures in the classroom. Designing appropriate pedagogical sequences may help teachers

provide valuable opportunities for students to understand the other, build peace, and live harmoniously in order to become better citizens. From this study, it could be said that developing these competences requires a series of lessons with well-articulated stages such as appropriate contextualization, interactive and action-taking activities and reflection. Appropriate contextualization means activities that help students become acquainted with the culture and the purpose of the activities implemented while interactive and action-taking activities may imply visits from people from other cultures to the class and create new projects with the new information students have learned (e.g.: videos, school campaigns). Reflection is always a good way to help students become aware of their learning and how this learning can be applied to real life.

However, some drawbacks can result when implementing this type of activities and should be taken into account for further investigations. One of these drawbacks is related to the implementation of the intercultural visit as having a guest in the class can become a real challenge. Another source of inconveniences can be the syllabus itself. This type of competences should be part of the learning outcomes, so these activities do not take extra time making the teacher goes behind the program.

In terms of the results and as we have already mentioned, the sequence seems to have contributed to the improvement of the students' intercultural citizenship development. It could be argued that all language courses would require the explicit implementation of intercultural competences activities because as all competences, these require to be practiced periodically to attain higher levels of development, so these can be used in real life situations. Therefore, there is an opportunity for curriculum and materials designers to include explicit teaching of these competences and for teachers to implement pertinent pedagogical sequences in class. Therefore,

conducting more research in this area is required at all levels of the educational systems as these competences can be developed from early age to university level.

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Appendix 1

Survey

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ____
 intercultural citizen ____
2. Mention the two more important duties and obligations of a citizen

3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ____ no ____

4. What do you know about the Chinese culture?

5. How would you define “Global citizen?”

6. Are all of us global citizens or are some of us global citizens?

7. Do you consider yourself a Global citizen?
 Always ____
 Often ____
 Sometimes ____
 Never ____
8. Travelling and getting experiences abroad is essential in order to become a global citizen

Strongly agree____ Agree____ Neutral____ Disagree____ Strongly disagree____

9. Learning about other cultures is important for becoming a global citizen

Strongly agree ____ Agree ____ Neutral ____ Disagree ____ Strong
ly disagree____

10. What are the abilities and skills expected for an intercultural citizen?

Survey`s evidences



SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ☐
 intercultural citizen ☒
2. Mention the two more important duties and obligations of a citizen
have an identification
defend his city or culture
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ☐ no ☒
4. What do you know about the Chinese culture?
Red is a color for luck, have a lot of different foods and there are a lot of people
5. How would you define "Global citizen"?
A citizen who has a lot of nationalities and can stay in some cultures at time.
6. Are all of us global citizens or are some of us global citizens?
Only some of us
7. Do you consider yourself a Global citizen?
 Always ☐
 Often ☐
 Sometimes ☐
 Never ☒
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ☒ Agree ☐ Neutral ☐ Disagree ☐ Strongly disagree ☐
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ☒ Agree ☐ Neutral ☐ Disagree ☐ Strongly disagree ☐
10. What are the abilities and skills expected for an intercultural citizen?
adaptive multilingual intelligent

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ☒
 intercultural citizen ☒
2. Mention the two more important duties and obligations of a citizen
I don't know
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ☐ no ☒
4. What do you know about the Chinese culture?
They have the best food in the world
5. How would you define "Global citizen"?
people live in the earth
6. Are all of us global citizens or are some of us global citizens?

7. Do you consider yourself a Global citizen?
 Always ☐
 Often ☒
 Sometimes ☐
 Never ☐
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ☒ Agree ☐ Neutral ☐ Disagree ☐ Strongly disagree ☐
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ☒ Agree ☐ Neutral ☐ Disagree ☐ Strongly disagree ☐
10. What are the abilities and skills expected for an intercultural citizen?
Travel around the world

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship No
 intercultural citizen Yes
2. Mention the two more important duties and obligations of a citizen
Identification
The right to have a house
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ___ no ✓
4. What do you know about the Chinese culture?
For them, red is luck And they have great foods
5. How would you define "Global citizen"?
I don't know
6. Are all of us global citizens or are some of us global citizens?
I think some people aren't from global citizens
7. Do you consider yourself a Global citizen?
 Always ___
 Often ___
 Sometimes ___
 Never ✓
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ___ Agree ___ Neutral ✓ Disagree ___ Strongly disagree ___
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ___ Agree ✓ Neutral ___ Disagree ___ Strongly disagree ___
10. What are the abilities and skills expected for an intercultural citizen?
New Activities A new world Adventure?

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship no
 intercultural citizen yes
2. Mention the two more important duties and obligations of a citizen
to vote
to obey
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ☒ no ☐
Part of my family (cousins) in Germany
4. What do you know about the Chinese culture?
they like rice
5. How would you define "Global citizen"?
a citizen that belongs to the whole world
6. Are all of us global citizens or are some of us global citizens?
I don't know, lol
7. Do you consider yourself a Global citizen?
 Always ☐
 Often ☐
 Sometimes ☒
 Never ☐ can I please get told what it is
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ☒ Agree ☐ Neutral ☐ Disagree ☐ Strongly disagree ☐
 Learning about other cultures is important for becoming a global citizen
 Strongly agree ☒ Agree ☐ Neutral ☐ Disagree ☐ Strongly disagree ☐
 What are the abilities and skills expected for an intercultural citizen?
Bilingual I don't know

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship X
 intercultural citizen —
2. Mention the two more important duties and obligations of a citizen
work to have a good life
help others citizens
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes — no X
4. What do you know about the Chinese culture?
I don't know the answer
5. How would you define "Global citizen"?
In my opinion he a citizen global
interact and to know the
different cultures of the world
6. Are all of us global citizens or are some of us global citizens?
all of us global citizens
7. Do you consider yourself a Global citizen?
 Always X
 Often —
 Sometimes —
 Never —
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree X Agree — Neutral — Disagree — Strongly disagree —
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree — Agree X Neutral — Disagree — Strongly disagree —
10. What are the abilities and skills expected for an intercultural citizen?
Knowledge learn interact

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ☒
 intercultural citizen ☒
2. Mention the two more important duties and obligations of a citizen
work for have a good life
follow the standards
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ___ no X
4. What do you know about the Chinese culture?
I don't know the answer
5. How would you define "Global citizen"?
Someone who work for the world
with little actions
6. Are all of us global citizens or are some of us global citizens?
are some of us global citizens
7. Do you consider yourself a Global citizen?
 Always ___
 Often ___
 Sometimes ☒
 Never ___
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree X Agree ___ Neutral ___ Disagree ___ Strongly disagree ___
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ___ Agree X Neutral ___ Disagree ___ Strongly disagree ___
10. What are the abilities and skills expected for an intercultural citizen?
caring teamwork humble

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship yes
 intercultural citizen yes
2. Mention the two more important duties and obligations of a citizen
Respect the law
live and let others live
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes yes no
I had a friend from Venezuela.
4. What do you know about the Chinese culture?
Chinese are proud of their history, Confucianism and Taoism.
5. How would you define "Global citizen"?
I couldn't define it
6. Are all of us global citizens or are some of us global citizens?
Some of us
7. Do you consider yourself a Global citizen?
 Always 9
 Often 9
 Sometimes
 Never
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree Agree Neutral X Disagree Strongly disagree
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree X Agree X Neutral Disagree Strongly disagree
10. What are the abilities and skills expected for an intercultural citizen?
acceptance tolerance Smart

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship No
 intercultural citizen No
2. Mention the two more important duties and obligations of a citizen
Take care of their city (environmentally)
Work
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes X no Espaniards.

4. What do you know about the Chinese culture?
Nothing.

5. How would you define "Global citizen"?
A person that knows about and respects other cultures

6. Are all of us global citizens or are some of us global citizens?
I think that some of us are global citizens.

7. Do you consider yourself a Global citizen?
 Always
 Often
 Sometimes X
 Never
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree Agree X Neutral Disagree Strongly disagree
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree X Agree Neutral Disagree Strongly disagree
10. What are the abilities and skills expected for an intercultural citizen?
Respect

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ☒
 intercultural citizen ☐
2. Mention the two more important duties and obligations of a citizen
obey the laws
work to have a good life
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ☐ no ☒
4. What do you know about the Chinese culture?
I don't know the answer
5. How would you define "Global citizen"?
I think it be a global citizen is obey the laws and be a citizen good with people without problems
6. Are all of us global citizens or are some of us global citizens?
all of us global citizens
7. Do you consider yourself a Global citizen?
 Always ☐
 Often ☒
 Sometimes ☐
 Never ☐
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ☐ Agree ☐ Neutral ☒ Disagree ☐ Strongly disagree ☐
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ☐ Agree ☒ Neutral ☐ Disagree ☐ Strongly disagree ☐
10. What are the abilities and skills expected for an intercultural citizen?
knowledge interact learn

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ____
 intercultural citizen ____
2. Mention the two more important duties and obligations of a citizen
Follow the rules
Respect strangers.
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ☒ no ____
My Uncle.
4. What do you know about the Chinese culture?
Because the culture for this country is
very honest and they are very disciplined.
5. How would you define "Global citizen"?
the people live there in a place
6. Are all of us global citizens or are some of us global citizens?

7. Do you consider yourself a Global citizen?
 Always ☒
 Often ____
 Sometimes ____
 Never ____
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ____ Agree ____ Neutral ☒ Disagree ____ Strongly disagree ____
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ____ Agree ____ Neutral ☒ Disagree ____ Strongly disagree ____
10. What are the abilities and skills expected for an intercultural citizen?

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ☐
 intercultural citizen ☒
2. Mention the two more important duties and obligations of a citizen
Take care of your city
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ☒ no ☐
from LA, Quinsig, Costa Rica, Mexico and Canada
4. What do you know about the Chinese culture?
not a lot things
5. How would you define "Global citizen"?
I don't have idea
6. Are all of us global citizens or are some of us global citizens?

7. Do you consider yourself a Global citizen?
 Always ☐
 Often ☐
 Sometimes ☐
 Never ☐
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ☐ Agree ☒ Neutral ☐ Disagree ☐ Strongly disagree ☐
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ☐ Agree ☒ Neutral ☐ Disagree ☐ Strongly disagree ☐
10. What are the abilities and skills expected for an intercultural citizen?

Sebastian Escobar gonzalez

Adrian

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ☒
 intercultural citizen ☒
2. Mention the two more important duties and obligations of a citizen
follow the law
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ☒ no ☐
Yes, with an american on the beach and playing videogames
4. What do you know about the Chinese culture?
Nothing, or yes they eat Ribs
5. How would you define "Global citizen"?
The citizenship around the world
6. Are all of us global citizens or are some of us global citizens?
We are all, Everybody are global citizens
7. Do you consider yourself a Global citizen?
 Always ☐
 Often ☒
 Sometimes ☐
 Never ☐
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ☐ Agree ☐ Neutral ☐ Disagree ☒ Strongly disagree ☐
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ☐ Agree ☐ Neutral ☒ Disagree ☐ Strongly disagree ☐
10. What are the abilities and skills expected for an intercultural citizen?

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship NO
 intercultural citizen NO
2. Mention the two more important duties and obligations of a citizen

3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ___ no X

4. What do you know about the Chinese culture?
None

5. How would you define "Global citizen?" the citizen around the world

6. Are all of us global citizens or are some of us global citizens?

7. Do you consider yourself a Global citizen?
 Always _____
 Often _____
 Sometimes X
 Never _____
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ___ Agree ___ Neutral X Disagree ___ Strongly disagree ___
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ___ Agree X Neutral ___ Disagree ___ Strongly disagree ___
10. What are the abilities and skills expected for an intercultural citizen?

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship Yes
 intercultural citizen No
2. Mention the two more important duties and obligations of a citizen
Love in the country
Respect the culture
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes X no
American
4. What do you know about the Chinese culture?
Nothing
5. How would you define "Global citizen"?
I don't know
6. Are all of us global citizens or are some of us global citizens?
I don't know
7. Do you consider yourself a Global citizen?
 Always
 Often
 Sometimes X
 Never
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree Agree X Neutral Disagree Strongly disagree
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree Agree X Neutral Disagree Strongly disagree
10. What are the abilities and skills expected for an intercultural citizen?

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship ☒
 intercultural citizen ☒
2. Mention the two more important duties and obligations of a citizen
help the city
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ___ no ___
4. What do you know about the Chinese culture?
I know NOTHING
5. How would you define "Global citizen"?
some people that live in the world
6. Are all of us global citizens or are some of us global citizens?
Don't know
7. Do you consider yourself a Global citizen?
 Always ___
 Often ___
 Sometimes ☒
 Never ___
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ___ Agree ☒ Neutral ___ Disagree ___ Strongly disagree ___
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree ___ Agree ☒ Neutral ___ Disagree ___ Strongly disagree ___
10. What are the abilities and skills expected for an intercultural citizen?

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship No
 intercultural citizen yes
2. Mention the two more important duties and obligations of a citizen
Respect the others
Respect the law
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes ___ no X
4. What do you know about the Chinese culture?
They are more responsible and apologetic
5. How would you define "Global citizen"?
I don't know the answer
6. Are all of us global citizens or are some of us global citizens?
I don't know the answer
7. Do you consider yourself a Global citizen?
 Always ___
 Often ___
 Sometimes ___
 Never X
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree ___ Agree X Neutral ___ Disagree ___ Strongly disagree ___
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree X Agree ___ Neutral ___ Disagree ___ Strongly disagree ___
10. What are the abilities and skills expected for an intercultural citizen?
I don't know the answer

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship —
 intercultural citizen — } I don't know
2. Mention the two more important duties and obligations of a citizen
Save the city
Follow the rules
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes X no —
My cousin
4. What do you know about the Chinese culture?
Nothing
5. How would you define "Global citizen"?
Person live in a city
6. Are all of us global citizens or are some of us global citizens?
Yes, we are
7. Do you consider yourself a Global citizen?
 Always X
 Often —
 Sometimes —
 Never —
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree — Agree — Neutral X Disagree — Strongly disagree —
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree — Agree X Neutral — Disagree — Strongly disagree —
10. What are the abilities and skills expected for an intercultural citizen?
I don't know

SURVEY

We would like to thank you for your participation in this questionnaire survey. As part of our intercultural citizenship education project, all data from the questionnaire will be used for research purposes only. The questionnaire is anonymous and all your personal information will be kept confidential.

Please give your answers for the following questions according to the instructions.

1. Have you heard the following terms?
 world/global citizenship X
 intercultural citizen —
2. Mention the two more important duties and obligations of a citizen
DEFEND YOUR CULTURE
3. Have you ever had any contact with people from other cultures? If yes, specify
 yes X no —
THE BRITANIC INTO THE SCHOOL
4. What do you know about the Chinese culture?
NO
5. How would you define "Global citizen"?
ALL PEOPLE OF THE WORLD
6. Are all of us global citizens or are some of us global citizens?
are some
7. Do you consider yourself a Global citizen?
 Always —
 Often —
 Sometimes X
 Never —
8. Travelling and getting experiences abroad is essential in order to become a global citizen
 Strongly agree — Agree — Neutral X Disagree — Strongly disagree —
9. Learning about other cultures is important for becoming a global citizen
 Strongly agree X Agree — Neutral — Disagree — Strongly disagree —
10. What are the abilities and skills expected for an intercultural citizen?
— — —

Appendix 2

Class sequence I

Intercultural Encounter Activities (IEAs)

General objective: To raise awareness of the importance of intercultural communicative competence a being a global citizen.

Before the encounter:

- Survey: Ss will complete a survey about being a global citizen. The intention is to know what is their perception on this topic.
- Asking for consent for research purposes.

Day	Objective	Activity	Homework
May 23rd. Fifth hour	<p>To engage students with the culture of a country different from theirs (prior knowledge)</p> <p>To collect/share information about different aspects of culture in China (what they know)</p>	<ol style="list-style-type: none"> 1. Ss make groups of three. The T shows some images from China (mostly landmarks, food, celebrations). Ss give a title to each picture. Example: Picture 1 is The Great Wall of China so the title for this picture can be: Family Vacations in China. Then, one volunteer in the group gives a brief description of the picture. 2. On different walls of the classroom, ss will find some posters with some headings (categories: politics, landmarks, religion, celebrations and traditions, human rights, family planning policy, education, language, economy, food. In groups of four, ss go around the classroom and write on the posters what they know about the categories or headings. (ideas can be repeated) 3. Wrap up: Teacher and students read the information in the posters. They discuss and compare answers. 	Assign topics to students so they check/ confirm or learn about the real facts. (worksheet)
May 25th 3rd hour 9:00 - 10:00 am	To compare pre-conceive stereotypes and a more accurate information about the chinese culture	<ol style="list-style-type: none"> 1. The t provides a comparative chart with the information collected on the previous class. The chart contains two columns. on the first one they can find the ideas they wrote on the posters, the second column is empty for them to write new information 	Students will get together in groups and will brainstorm a problem-solving civic action plan providing tips the foreigners need

	To be part of a face-to-face encounter to be able to take a more critical posture about culture.	<p>taken from the face-to-face encounter.</p> <p>2. The students participate in a face-to-face encounter with a teacher from China (Xiao) He will talk about his life in China and her life in Colombia. He will also mention topics from the previous class. Students will also be able to participate in traditional customs of the Chinese culture.</p>	to take into account while being in Barranquilla as well as providing tips for Barranquilleros while receiving foreigners.
May 28th First hour	To create a civic action plan through a video to rise awareness and openness with foreigners	1. Students will present the tips they prepared in advance and with the help of the teacher they will write the script for the video they will record.	Present the videos.

VIDEO ACTIVITY INSTRUCTIONS

General Objective: To record a video on a problem-solving civic action plan providing tips for foreigners to take into account while being in Barranquilla as well as providing tips for Barranquilleros while receiving foreigners.

INSTRUCTIONS

1. After the face-to-face encounter with Xiao. A group of students make groups of four to **brainstorm** a problem-solving civic action plan providing tips for foreigners to take into account while being in Barranquilla as well as providing tips for Barranquilleros while receiving foreigners.
2. the video will last 4 to 5 minutes and will follow a serie of steps explained below:
 - introducing themselves (include: names, age, school, grade)

“We are part of an intercultural project that intends to raise awareness of the importance of ICC (Intercultural Communicative Competence) in foreign language teaching” (1 minute)

 - Explain that the group will provide tips for: foreigners to take into account while being in Barranquilla. (1:30 minutes)
 - Explain that the group will provide tips for: Barranquilleros while receiving foreigners. (1:30 minutes)
 - Conclusion: final thoughts

LOGISTIC: The video can be recorded with a smartphone or a camera.

Contextualization activity





WHAT DO YOU KNOW ABOUT CHINA?

- Get together in groups of four
- You will be assigned a photo
- You will need to give a title to the photo.

EXAMPLE

FORBIDDEN CITY



Visiting beautiful temples at the forbidden city

GROUP 1 CHINESE NEW YEAR



GROUP 2

THE GREAT WALL OF CHINA



GROUP 3 CHINESE TYPICAL FOOD




GROUP 4 LANTERNS FESTIVAL





Complete the following chart in groups of four.

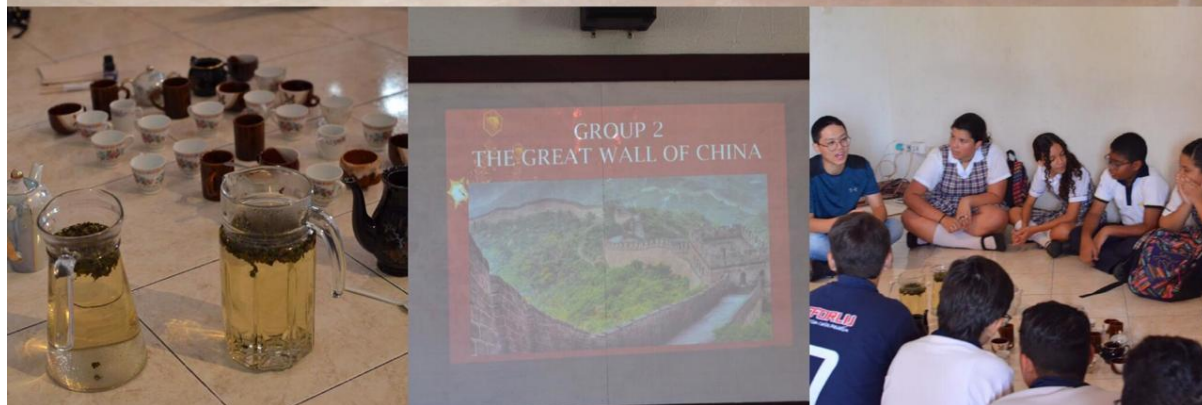
TOPIC	YOUR IDEAS	NEW IDEAS BASED ON	 HAPPY AND SAD EMOJI
POLITICS			
LANDMARKS			

RELIGION			
CELEBRATIONS AND TRADITIONS			
HUMAN RIGHTS			
FAMILY PLANNING POLICY			


EDUCATION			
ECONOMY			
FOOD			

Encounter I Evidences

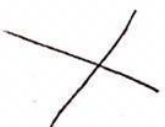




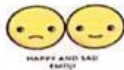

Complete the following chart in groups of four.

TOPIC	YOUR IDEAS	NEW IDEAS BASED ON THE DISCUSSION	
POLITICS		They are capitalist.	
LANDMARKS	GREAT wall of china	←	
RELIGION	Traditional Chinese religions buddhism	Buddhism Taoism Christians Jewish A lot!	

CELEBRATIONS AND TRADITIONS	a new year lanterns festival	Chinese New Year Christmas ←	
HUMAN RIGHTS	They are well developed.	They are advanced on that field	
FAMILY PLANNING POLICY	X	They can only have 1 child. If they have more, they need to ask government.	
EDUCATION	Good classes Intelligent people	Great schools. Smart students.	


ECONOMY		They got their own Stock Exchange. They got great	
FOOD	Dumplings Rice noodles egg Vegetables	Tea ^{from a little} Rice ^{chinese village,} Vegetables ^{they look} Eggs ^{and eat too.} Normal food x	

Complete the following chart in groups of four.

TOPIC	YOUR IDEAS	NEW IDEAS BASED ON THE DISCUSSION	
POLITICS	They can only have 1 child.	There's no FORG WITE There's only FREE FIRE China Edition	
LANDMARKS	Shanghai Beijing Shengzhou		
RELIGION	Buddhism	Buddhism (we still drink and remember that)	




G

CELEBRATIONS AND TRADITIONS	- We know that each new year is represent by an animal	Season 5 Battle Pass 	
HUMAN RIGHTS	They are well developed in that		
FAMILY PLANNING POLICY			
EDUCATION	- Discipline		

ECONOMY	there in china is Big Percent of the people are poor		
FOOD	<p>- Dolphins is a Traditional food</p> <p>- Dog ¹ Roasted</p>	Vegetables, Te, Dolphins, Dog, Sharks,	


Complete the following chart in groups of four.

TOPIC	YOUR IDEAS	NEW IDEAS BASED ON THE DISCUSSION	
POLITICS	- Drugs are illegal, and they deserve lethal injection.		
LANDMARKS	- They got the Chinese wall. - They got beautiful woods and trees.		
RELIGION	- They practice taoism, budism and christianism.		

CELEBRATIONS AND TRADITIONS	They Celebrate New Year, 2 weeks after the normal New Year Eve.		
HUMAN RIGHTS	They defend them very well.	X m/c	
FAMILY PLANNING POLICY	State only forgives having one kids for having more, you should	n/a	
EDUCATION	They're very strict are educating.	Chinese students are more responsible	

ECONOMY	Their Commerce Stock is one of the best in the world.	the official coin yuan Capitalism	
FOOD	- Dogs, cats and rats in BBQ's.	in some regions people eat dog have share farmers two	

Complete the following chart in groups of four.

TOPIC	YOUR IDEAS	NEW IDEAS BASED ON THE DISCUSSION	
POLITICS	Capitalism		
LANDMARKS	Great wall of China Terra cota army	buda statue	
RELIGION	Budism Catholicism Islam	any more	

CELEBRATIONS AND TRADITIONS	New year The Qivi... Lanterns festival C	Christmas Festivals	
HUMAN RIGHTS	Work from 3 to 4 hours	They are fight They are clean	
FAMILY PLANNING POLICY	U can have just 1 child.	They can have alot childs	
EDUCATION	Kids have to study from 10 to 12 hours .(a day)	They are very right with the education	

ECONOMY	Mechanics Technology	Sea Rice and also technology	
FOOD	Sea food and a lot of rice and Vegetables	eat dogs in one region	

Class sequence II

Intercultural Encounter Activities (IEAs)

General objective:

- To show understanding of their role as citizens through the development of the intercultural communicative competence.
- To raise awareness about culture and its meaning

Before the second encounter:

- Students will watch videos about the meaning of culture
- Students will share with classmates their videos about tips for Barranquilleros and foreigners.

Day	Objective	Activity	Homework
	To learn about the meaning of culture	<p>Ss will watch videos about the meaning of culture. In groups they will take notes about the videos. In a round table, Ss will share their thoughts about the videos and their opinion about what culture is.</p> <p>T will clarify the concept of culture with C and with c with clear examples.</p> <p>https://www.youtube.com/watch?v=yyWLWtI7jMg</p> <p>https://www.youtube.com/watch?v=q2Bj8OCmxb4</p> <p>https://www.youtube.com/watch?v=l-Yy6poJ2zs</p> <p>https://www.youtube.com/watch?v=hgXpN6ZBKIM</p> <p>https://www.youtube.com/watch?v=hgXpN6ZBKIM</p> <p>https://www.youtube.com/watch?v=ckvxK9y7YhA</p> <p>(possible videos)</p>	Ss will find information about a minority group in Colombia or other country.
	To become aware of the role as citizens through a video	<p>Ss will share the information about other cultures and the T will brainstorm all the ideas on the board.</p> <p>Ss that made the videos for foreigners will share them with the classmates that did not participate in them. Then they will answer to questions to see if</p>	Ss will write questions for the new guest. The questions should be focused on difficulties foreigners may experience while being in our city, as well as the

		<p>the video is useful for them when receiving a foreigner.</p> <p>T will provide a questionnaire and analyze the students' answers.</p>	<p>perception foreigners may have about Barranquilleros.</p>
	<p>To be part of a face-to-face encounter to be able to put into practise what they have learnt about intercultural communicative competence.</p>	<p>Ss will receive a guest from England. They will interview the guest to know his perception of the city, culture and people from Barranquilla as well as allowing him to ask Ss about their perception of his culture.</p> <p>Then they will share the videos they had recorded and will ask the guest to answer some questions to evaluate the usefulness of the tips presented in the videos.</p> <p>Then the guest will answer a survey about the appropriateness of the videos and how they can help foreigners to have a better interaction with other cultures.</p>	

Encounter II Evidences









Class sequence III

Intercultural Encounter Activities (IEAs)

General objective:

- To understand the importance of minorities to embrace cultural differences

Day	Objective	Activity	Homework
Oct 22	To introduce the wayuu culture through a video	Students watch a video about Wayuu. After watching the video, the T asks them what they know about this indigenous group.	
	To be part of a face-to-face encounter to be able to put into practise what they have learnt about intercultural communicative competence.	Students will receive a guest from the Wayuu culture. This person will introduce and explain how they live and what are their traditions. Students will ask some questions about this indigenous people's ways of live. Students will ask questions regarding surface and deep culture	
		Students will make groups of 4 to create a leaflet to share with the school community. They are free to choose the information they find relevant from what they have learnt on the encounters. (the draft will be created in class) During one of the school breaks, students will give the leaflet to the community.	Students must sent the leaflet to the T's email.

Encounter III Evidences







Assessing the intervention

- Reflections
- Sharing video with the community
- Pamphlets to raise awareness

Objective: To assess the improvement of the development of the intercultural citizenship in 8th grade students after having two encounters and pedagogical sequences.

- ☐ Reflection: Students will write a reflection on their experience of having a pedagogical sequence intended to develop intercultural citizenship, contrasting other cultures with theirs and participating in two encounters with a Chinese guest and a British guest. The reflection is individual and it should be a page long.
- ☐ Sharing video with the community: Students will have the opportunity to share the videos they recorded with the rest of their grade in order to create awareness about culture, otherness and accepting diversity.
- ☐ Pamphlets to raise awareness: Students will create pamphlets to raise awareness in the community and the importance of accepting other cultures, accepting diversity and otherness. The pamphlets will also explain important definitions such as Culture, otherness, intercultural citizenship, citizens.

Action in the community evidences







Appendix 3

Focus group-Bulleted Outline

Welcome

- ☐ Introduce moderator and assistant

Our topic is ...

- ☐ The results will be used for ...
- ☐ Your were selected because ...
- ☐ Guidelines No right or wrong answers, only differing points of view
- ☐ We're tape recording, one person speaking at a time
- ☐ We're on a first name basis
- ☐ You don't need to agree with others, but you must listen respectfully as others share their views
- ☐ Rules for cellular phones and pagers if applicable. For example: We ask that your turn off your phones or pagers. If you cannot and if you must respond to a call, please do so as quietly as possible and rejoin us as quickly as you can.
- ☐ My role as moderator will be to guide the discussion
- ☐ Talk to each other

Participants

- ☐ Carefully recruited
- ☐ 5 to 10 people per group, 6-8 preferred
- ☐ Similar types of people
- ☐ Repeated groups

Introducing focus groups

(1) Welcome, (2) Overview of the topic (3) Ground rules and (4) questions.

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global?

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

Focus group evidences

M

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

buena y muy entretenida

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

las diferencias y aprendi que algunas
mitos de algunas culturas fueran
falsas

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

una mejor a lo que ya tenía sobre
lo de como es vivir en esas países

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global?
Do you think you have a better understanding of what it means to be a global citizen after the intervention?

para mí ser un ciudadano global es
entender todas las culturas y inter
relacionarlas

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

si por que al aprender otras personas
sobre su pensamiento acerca que es cultura,
si tengo un mejor entendimiento

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

Buena y entretenida, ya que pudimos conocer acerca de ellos y sus costumbres "culturas".

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

Expande mi conocimiento acerca de sus costumbres, y entiendo que no todas las culturas son iguales.

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

Las personas piensan y se adaptan de manera diferente y única gracias a su propia cultura.

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global? Do you think you have a better understanding of what it means to be a global citizen after the intervention?

En mi concepto ser un ciudadano global significa:

No importa la cultura específica a la que perteneces, puedes adaptarte a los otros tipos de sociedad.

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

Sí, ya que pude ampliar mi conocimiento de "cultura", gracias a las charlas que me brinda cada persona, mostrándome su forma de pensar, gustos y sus personalidades.

Male 3

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

Me pareció bien es una idea que ayuda a las niñas a aprender de otras culturas y aprender del inglés.

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

• Lo mejor fue que me dieron la oportunidad de saber que no solo existe una cultura (estadounidense).

• aprendí sobre sus costumbres y sus tradiciones.

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

• que aunque sus culturas son diferentes, como personas son muy similares.

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? Do you think you have a better understanding of what it means to be a global citizen after the intervention?

• Sí porque al conocer tantas culturas, más de una cuenta de que la convivencia es difícil, pero debemos ser como una familia.

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

• Sí porque al conocer más de su cultura, me da cuenta de que la cultura está compuesta por costumbres, arte, comida, e incluso lenguaje.

M

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

Muy interesante, ya que permitió ampliar los conocimientos sobre otras culturas.

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

Me permitió cambiar ciertas pautas de vista y paradigmas que tenía acerca de esas culturas.

Puedo conocer el punto de vista extranjero que se tiene de mi país.

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

Son seres humanos como cualquiera que tienen una forma de ver las cosas diferente a la mía, debido a sus creencias y costumbres de las culturas a las que pertenecen.

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global?

Do you think you have a better understanding of what it means to be a global citizen after the intervention?

Pienso que sí, porque sobre el hecho de ser un ciudadano global en concreto, de manera que ahora considero que un ciudadano global no es aquel que vive en todo el mundo, sino que comprende, respeta y valora las culturas que lo rodean.

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

Sí, ya que ahora considero que la cultura engloba muchos más aspectos de los que creía.

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

Muy bien, ya que abre las expectativas que tenemos a las otras culturas.

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

Lo mejor fue que nos enseñaron un poco más de su cultura. Lo que aprendí fue que cada cultura es diferente y las personas tenemos que respetarla y aceptarla no importa si no somos parte de esta.

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

Que estas personas son aquellas que se enorgullen de que su cultura quede bien resaltando o mala y bueno de esta y sea reconocida.

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global?
Do you think you have a better understanding of what it means to be a global citizen after the intervention?

Sí, porque un ciudadano global es aquella persona que se abre a las diferentes culturas y las respeta y se adapta.

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

Sí, ya que al saber un poco más de las diferentes culturas abre mis expectativas.

W

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

Interesante y educativa al ver lo la gente
de afuera piensa sobre nosotros y saber
otras cosas acerca de ellos

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

Aprender como piensan con respecto a nosotros
y nuestra cultura comparada con la de ellos y
Aprendi que en realidad no somos tan diferentes
y no se nos hace tan difícil interactuar y
convivir con ellos

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

Creo que las personas tienen una percepción de
que por ser de otra parte, de otra cultura, enton-
ces uno tiene que actuar diferente frente
a esta persona, sin embargo el se pudo adaptar
y supo como convivir con nosotros

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global?

Do you think you have a better understanding of what it means to be a global citizen after the intervention?

Creo que significa que entes donde estes vas a
poder vivir, adaptarte al entorno y convivir
con la demás gente porque somos ciudadanos
del mundo.

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

Creo que si por que, tengo de saber lo que
es relacionarse o convivir con otros.

W

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

me pareció que fue muy buena experiencia ya que nos ayuda a todos los estudiantes ampliar más nuestro conocimiento acerca de otras culturas

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

lo mejor fue que pude abrir la mente más abierta y demostrar que no todo lo que dice es real, aprendí muchas cosas como por ejemplo que piensan los extranjeros de Colombia, que tal el intercambio etc, lo relaciono

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

Que a pesar que haya mucha diversidad cultural en todo el mundo son personas totalmente distintas con valores

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global?
Do you think you have a better understanding of what it means to be a global citizen after the intervention?

No me quedó muy claro el significado

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

Si, Porque las visitas de las personas extranjeras nos ayudaron a expandir un poco más nuestras mentes y aprendimos diferentes cosas culturales y desmentir muchos mitos

Me : Wot

FOCUS GROUPS QUESTIONS

1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?

estuvo bien si, nos enseñó lo diferente que puede ser alguien o sus opiniones.

2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este aprendizaje con tu propia cultura?

me da una idea de lo diferente que pueden ser las culturas. Aprendi a respetar las diferencias de los demás.

3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?

son personas importantes y como importan de que cultura se, tienen diferentes trato

4. Después de esta experiencia, ¿crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global?
Do you think you have a better understanding of what it means to be a global citizen after the intervention?

significa entender lo que es ser de otra cultura y lo que conlleva con tener tolerancia a los demás.

5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?

si, porque al haber tenido la oportunidad de conocerlos me enseñaron que son diferentes personas y sus culturas o costumbres.

Focus group analysis

Table 1

Question	Quotes	Categories
1. ¿Qué te pareció la participación de los invitados extranjeros en la clase?	E1: ayuda a los estudiantes a conocer de otras culturas	Knowledge of other cultures (savoir - knowledge)
	E5: me permitió ampliar mis conocimientos sobre otras culturas	
	E6: nos ayudó a todos los estudiantes a ampliar un poco más nuestro conocimiento sobre otras culturas	
	E2: Yo pienso que fue muy interesante y educativo ver lo que la gente de afuera piensa sobre nosotras	people's perception of us (skills of interpreting and relating)
	E3: Yo pienso que fue bueno y entretenido ya que pudimos conocer acerca de ellos y sus costumbres E4: yo pienso que también fue muy buena e interactiva E5: fue una experiencia muy interesante	Method (Interactive-interesting)
	E7: muy buena ya que abre las expectativas que tenemos a las otras culturas	New expectations
	E8: estuvo bien ya que nos enseñó lo diferente que puede ser alguien o sus opiniones debido a su cultura	Behaviour related to culture (Critical cultural awareness)
2. ¿Qué fue lo mejor de tener la oportunidad de interactuar con una persona de otra cultura? ¿qué aprendiste y cómo relacionas este	E1: las personalidades de aquellas personas no son muy diferentes a como son aquí donde vivimos. E2: lo que aprendí fue que en realidad no somos tan diferentes y	Different but similar (attitudes:curiosity and openness)

aprendizaje con tu propia cultura?	<p>no se nos hace tan difícil interactuar y convivir con ellos.</p> <p>E1: las personalidades de aquellas personas no son muy diferentes a como son aquí donde vivimos.</p> <p>E2: y lo que aprendí fue que en realidad no somos tan diferentes y no se nos hace tan difícil interactuar y convivir con ellos.</p>	
	<p>E2: para mi lo mejor fue aprender cómo piensan con respecto a nosotros y nuestra cultura comparada con la de ellos</p> <p>E5: Además, pude conocer el punto de vista extranjero que se tiene de mi país.</p>	People's perception of us
	<p>E3: Puedes poner mis conocimientos frente a sus costumbres y entender que no todas las sociedades son iguales</p> <p>E4: pude ver algunas diferencias</p> <p>E7: Lo mejor es que nos enseñaron un poco más de su cultura y lo que aprendí es que cada cultura es diferente</p> <p>E7: lo mejor fue darme cuenta de lo diferentes que pueden ser las culturas</p>	Diversity
	<p>E4: aprendí que algunos mitos que la gente tenía sobre esas culturas eran falsos.</p> <p>E5: me permitió cambiar ciertos puntos de vista y paradigmas que tenía de esas culturas.</p>	Changes in point of view- Stereotypes

	E6: demostrar que no todo lo que dicen las demás personas es cierto.	
	<p>E7: aprendí es que cada cultura es diferente y las personas tenemos que respetarlas y aceptarlas no importa si no forman parte de esta.</p> <p>E8: y también a respetar las diferencias de los demás.</p>	Respect for other cultures
3. Después de esta experiencia, ¿qué percepción tienes de personas de otras culturas?	E1: su personalidad no cambia así sea que coman diferente, hablen diferente o no se, dibujen diferente	Personality
	<p>E3: pude aprender que las personas piensan y se adaptan de manera diferente y única gracias a su propia cultura</p> <p>E5: Son seres humanos como cualquiera que tienen una forma de ver las cosas diferentes a la mía debido a que las creencias y costumbres de las culturas a las que pertenecen</p>	Behaviour related to culture
	<p>E4: pues pude ver que la mayoría de estas culturas eran muy parecidas a nuestra propia cultura</p> <p>E6: que a pesar de que haya mucha diversidad cultural en todo el mundo son personas normales como todos nosotros</p> <p>E7: que no importa que sean personas de una diferente cultura todos somos iguales</p>	Similarities
	E8: creo que son igual de importantes que los de mi cultura y que no importa de que cultura sea	Respect

	merecen el mismo trato y el respeto	
	E2: creo que por ser de otra parte o de otra cultura uno no tiene que actuar diferente frente a esta persona. sin embargo él se pudo adaptar y supo cómo convivir con nosotros.	Adaptation
4. ¿Crees tener un mejor entendimiento de lo que significa ser un ciudadano global? ¿por qué? ¿Con qué relacionas ser un ciudadano global? ¿qué habilidades debes tener para ser un ciudadano global?	E1: su personalidad no cambia así sea que coman diferente, hablen diferente o no se, dibujen diferente	Personality
	E3: pude aprender que las personas piensan y se adaptan de manera diferente y única gracias a su propia cultura. E5: Son seres humanos como cualquiera que tienen una forma de ver las cosas diferentes a la mía debido a que las creencias y costumbres de las culturas a las que pertenecen	Behaviour related to culture
	E4: pues pude ver que la mayoría de estas culturas eran muy parecidas a nuestra propia cultura. E6: que a pesar de que haya mucha diversidad cultural en todo el mundo son personas normales como todos nosotros. E7: que no importa que sean personas de una diferente cultura todos somos iguales y estas son las que se encargan de que su cultura quede bien y sea reconocido resaltando lo bueno y malo de estas.	Similarities

	E8: creo que son igual de importantes que los de mi cultura y que no importa de que cultura sea merecen el mismo trato y el respeto	Respect
	E2: él se pudo adaptar y supo cómo convivir con nosotros.	Adaptation
5. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?	<p>E1: que estemos en China en Inglaterra o en Colombia pertenecemos al mismo planeta. Hablar diferentes lenguajes</p> <p>E2: convivir con las demás personas porque somos ciudadanos del mundo.</p> <p>E5: pienso que mi concepto sobre el hecho de ser un ciudadano global a cambiado de manera que ahora considero que un ciudadano global no es aquel que viaja por todo el mundo sino el que comprende.</p>	Global citizens
	<p>E2: creo que significa que estés donde estés vas a poder adaptarte al entorno.</p> <p>E3: no importa la cultura específica a la que perteneces puedes adaptarte a los otros tipos de sociedad</p>	Adaptation
	<p>E4: para mi ser un ciudadano global es entender todas las culturas y entenderlo dándoles un debido respeto.</p> <p>E5: respeta las culturas que ha visto</p> <p>E7: porque un ciudadano global es aquella persona que se abre y se adapta a las diferentes culturas</p> <p>E8: si porque ahora se lo que es ser</p>	Respect

	de otra cultura y lo que conlleva tener tolerancia con los demás	
6. ¿Crees que tienes un mejor entendimiento sobre el significado de cultura? ¿por qué?	<p>E1: sí, porque al conocer mas de su cultura me di cuenta de que la cultura está compuesta por costumbres, comida, el lenguaje y no se que decir y el arte.</p> <p>E3: si ya que puedo ampliar mi conocimiento de cultura gracias a la charla que nos brindó cada persona mostrándonos su forma de pensar , los gustos y sus personalidades.</p> <p>E4: para mi al llegar los extranjeros mejoré mi conocimiento sobre el significado de cultura gracias a sus aportes</p> <p>E5: aL momento que las personas extranjeras llegaron y nos dieron su charla nos dieron diferentes conocimientos</p>	Knowledge of other culture (Savoir -Knowledge)
	E5: ahora considero que la cultura engloba muchos más aspectos de lo que creía.	New perspective
	E7: si ya que al saber un poco más de las tradiciones de las demás personas abre mis expectativas	New Expectations
	E8: sí porque el haber tenido la oportunidad de conocer me enseñó que tan diferentes pueden ser las culturas o costumbres	Differences

Appendix 4

Students' reflections analysis

Table 2

CONTEXTUALIZATION - FIRST ENCOUNTER	STUDENTS' ANSWERS	ANALYSIS
	E1: Me pareció muy divertido y didáctico ya que trabajamos de forma didáctica antes de tener el encuentro con Xiao.	Method
	Student 2: me pareció muy bueno ya que nos abrió la cabeza para conocer otras culturas.	
	Student 3: at first, we start sharing information about China and stuff	Neutral opinion
	Student 4: Me pareció muy buena estrategia didáctica que cumplió adecuadamente el objetivo ya que era fácil de entender	Method
	Student 5: Me pareció una actividad interesante ya que es una forma más didáctica de aprender y plickers fue genial	Learning through technology
	Student 6: I liked the plickers activity about China but the power point not too much.	
	Student 7: Neutral. I just worked on that without interest, but I learned about different topics like the economy of China	Learning through technology
	Student 8: Para mi fueron bastante informativas las contextualizaciones, las diapositivas de China y todo.	Learning process
	Student 9: Me gusta mucho lo de los plickers	
	Student 10: It was so cool. I enjoyed plickers the most	Learning process
	Student 11: Me pareció muy buena la forma de irnos introduciendo a estas culturas y el uso de tecnologías y juegos hicieron más ameno el aprendizaje.	Learning through technology

	<p>Student 12: It was so great the way we had fun and learned with Plickers and talked about the culture of the other countries.</p> <p>Student 13: Me pareció que fue una nueva manera de trabajar muy interesante y divertida.</p> <p>Student 14: Opino que es muy importante conocer otras culturas para ser conscientes que hay tradiciones muy lindas y diferentes a las de nosotros.</p> <p>Student 15: Nos preparábamos para las visitas.</p> <p>Student 16: I liked the activity of the plickers about China but I do not like too much the power point activity.</p> <p>Student 17: Me pareció pertinente ya que podemos entender un poco más antes de la visita.</p> <p>Student 18: Fue una clase significativa, ya que la miss nos mostró sobre la cultura China ya que teníamos la visita de Xiao</p>	<p>Learning through technology</p> <p>Learning through technology</p> <p>Learning through technology</p> <p>CII</p> <p>Learning process</p> <p>Negative perception</p> <p>Learning process</p> <p>Learning process</p>
	<p>E1: Me pareció muy divertido y didáctico ya que trabajamos de forma didáctica antes de tener el encuentro con Xiao.</p> <p>Student 4: Me pareció muy buena estrategia didáctica que cumplió adecuadamente el objetivo ya que era fácil de entender</p>	<p>Method</p>
FIRST ENCOUNTER	<p>Student 1: La visita con Xiao fue un poco aburrida en la parte de la comunicación.</p> <p>Student 2: Xiao nos trajo té y me gustó ya que nos enseñó más de su cultura.</p> <p>Student 3: It was the best visit so far, I really like it</p> <p>Student 4: Fue una experiencia muy interesante y enriquecedora ya que adquirí una gran cantidad de</p>	<p>Negative perception</p> <p>Learning process</p> <p>Positive perception</p> <p>Learning process</p>

	<p>conocimiento.</p> <p>Student 5: Me gusto bastante porque fue la primera vez que conocía a una persona china y probamos el té y aprendimos cosas interesantes sobre la cultura china.</p> <p>Student 6: I think Xiao's visit was the best</p> <p>Student 7: It was pretty good because Xiao teach us about a big part of the culture of China. How do they think, their knowledge, etc. that's way it's my favorite.</p> <p>Student 8: A mi parecer, Xiao nos explicó y nos habló bastante de su cultura, esta me pareció el mejor de los tres encuentros.</p> <p>Student 9: 10/10 me gustó mucho y lo que nos enseñó.</p> <p>Student 10: 10/10. Lots of important topics from their life: food, drinks, religion, writing, etc.</p> <p>Student 11: Me pareció la mejor visita de todas. Fue interactiva, escribiendo nuestros nombres en chino y también aclaramos acerca de mitos de su país.</p> <p>Student 12: I didn't like the tea. But it was so cool. Xiao wrote my name in Chinese and they don't eat dogs</p> <p>Student 13: Me gustó mucho porque aprendimos de una cultura diferente y nos aclaró muchas dudas que teníamos respecto a la cultura china. Xiao's visit fue la que más me gustó.</p> <p>Student 14: Xiao nos explicó muchas cosas de la cultura china y nos dio a probar un té tradicional por lo que fue muy interesante.</p> <p>Student 15: Xiao fue divertido y entretenido y nos dio a probar un té extraño.</p> <p>Student 16: I think the Xiao's visit was the best 10/10</p>	<p>Learning process</p> <p>Positive perception</p> <p>Method</p> <p>Positive perception</p> <p>Method</p> <p>Learning process</p> <p>Method</p> <p>Learning process</p> <p>cil</p> <p>cil</p>
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	<p>Student 17: Visita de Xiao fue mi favorita</p> <p>Student 18: No estuve mucho tiempo, pero me gustó como dominaba el español. Me gustó su visita porque nos trajo té y fue amable.</p>	<p>Method</p> <p>Positive perception</p> <p>Positive perception</p> <p>Method</p>
1. CONTEXTUALIZATION-SECOND ENCOUNTER	<p>Student 1: Aburrido ya que solo armamos una frase y vimos un iceberg sobre las culturas.</p> <p>Student 2: Me gustó ya que conocimos y creamos la definición de cultura. También que la cultura no es solo lo superficial, sino que también hay cosas malas en la cultura.</p> <p>Student 3: The teacher showed us the deep and the surface things of the cultures.</p> <p>Student 4: La manera didáctica en como se realizó, permitió que aprendiera acerca del tema.</p> <p>Student 5: Esta actividad no me gustó tanto, pero fue interesante lo de la Deep culture y Surface culture ya que I wasn't aware of its existence.</p> <p>Student 6: It was so bored. I didn't like it</p> <p>Student 7: no comments</p> <p>Student 8: En esta contextualización aprendí que existen dos tipos de cultura lo que podemos observar y lo que no.</p> <p>Student 9: Estuvo un poco aburrido</p> <p>Student 10: I didn't like it. It was regular. The</p>	<p>Negative perception</p> <p>Method</p> <p>Method</p> <p>Method</p> <p>negative perception</p> <p>Method</p> <p>Negative perception</p> <p>Learning process</p>

	<p>activities didn't focus on England.</p> <p>Student 11: no estuve</p> <p>Student 12: It was a little boring for me</p> <p>Student 13:</p> <p>Student 14: también por medio de videos pudimos notar que la cultura china para nosotros es muy extraña. Me pareció muy interesante su cultura y su visita, también su disposición para hablarnos.</p> <p>Student 15: No vine ese día</p> <p>Student 16: It was so bored</p> <p>Student 17: Me pareció bien</p> <p>Student 18: Aprendí que era la cultura haciendo la actividad.</p>	<p>Negative perception</p> <p>Negative perception</p> <p>Negative perception</p> <p>Method</p> <p>Method</p> <p>Negative perception</p> <p>Positive opinion</p> <p>Learning process</p>
2. VIDEOS	<p>Student 1: el video enseñó un poco, pero estuvo aburrido.</p> <p>Student 2: Video muy interactivo sobre tips. Me gustó</p> <p>Student 3: We did a video about tips for the foreigners</p> <p>Student 4: No participé</p> <p>Student 5: Fue cool, pero lo malo fue que yo aparecí en el video 😊</p>	<p>Negative perception</p> <p>Positive perception</p> <p>Method</p> <p>Method</p>

	<p>Student 6: It was normal. I think I liked it a little</p> <p>Student 7: I didn't come that day</p> <p>Student 8: Los videos no me gustaron. No se escuchaba bien el audio.</p> <p>Student 9: Normal. No me parecieron tan buenos.</p> <p>Student 10: Meh! Just because I didn't participate</p> <p>Student 11: No estuve</p> <p>Student 12: I didn't come</p> <p>Student 13: Me gustó porque todos pudimos ver el punto de vista de mis compañeros</p> <p>Student 14: Mediante videos nuestros compañeros pudimos expresar nuestros pensamientos y aprendizajes</p> <p>Student 15: No vine ese día</p> <p>Student 16: I liked how the students explain how we can receive people of other countries</p> <p>Student 17: Me parecieron buenos</p> <p>Student 18: no vine</p>	<p>Positive perception</p> <p>Negative perception</p> <p>Negative perception</p> <p>Negative perception</p> <p>Method</p> <p>Method</p> <p>Method</p> <p>Positive perception</p>
3. SECOND ENCOUNTER	<p>Student 1: Fue el mejor encuentro ya que pudimos aprender más inglés y nos enseñó sus documentos y se pudieron sacar conclusiones</p> <p>Student 2: Nos enseñó sus documentos y observamos las diferencias de los documentos de Colombia con los de London</p> <p>Student 3: He told us about the queen and things. I</p>	<p>Positive perception</p> <p>Learning process</p> <p>Method</p>

	like it.	
	Student 4: El invitado causó un gran impacto positivo en la clase ya que interactuó mucho con los estudiantes.	Method
	Student 5: It was really cool ya que aprendí muchas cosas que no conocía de Inglaterra y muchos datos random.	Positive perception
	Student 6: I liked it. It was very funny	Positive perception Learning process
	Student 7: It was good. I didn't feel it entertaining, but he showed as the different monetary system.	Positive perception Positive perception
	Student 8: No pude vivir esta experiencia	
	Student 9: Me gustó porque fue interesante	
	Student 10: It was great. It was one of my favorite. Funny	Method
	Student 11: No estuve	Method
	Student 12: Matt's visit was so funny. I cut his 5 pounds bill.	
	Student 13: Me gusta mucho todas las visitas que hicieron y la de Matt no fue la excepción	Method
	Student 14: Nos mostró algunas cosas curiosas, pero no fue muy interesante.	Positive perception
	Student 15: Me aburrió la visita de él. No me entretuvo.	
	Student 16: 7/10 bored	Negative perception
	Student 17: Estuvo bien, pero me gustó más Xiao	Negative perception
	Student 18: La visita de Matt fue interesante ya que nos comentó como era su cultura, nos mostró el billete y monedas, su pasaporte, sobre como vestían.	Negative perception Positive perception

		Method
4. POSTERS	<p>Student 1: Divertido, ya que fue una clase diferente.</p> <p>Student 2: Los estudiantes desarrollaron unos posters con mensajes que crearon y me gustó porque oímos nuestro punto de vista</p> <p>Student 3: We did posters to break the stereotypes</p> <p>Student 4: No participé</p> <p>Student 5: Me pareció muy cool, porque las demás personas del colegio pudieron ver y aprender mediante nuestros posters los conocimientos que adquirimos</p> <p>Student 6: I like it because we can be creative</p> <p>Student 7: I didn't come that day</p> <p>Student 8: A mi parecer estuvieron bien los estereotipos de cada uno</p> <p>Student 9: No tan bien. Estuvo un poco aburrido</p> <p>Student 10: It wasn't the great thing, but I know in the deep it was a good activity</p> <p>Student 10: no estuve</p> <p>Student 12: I didn't come that day</p> <p>Student 13: Me gustó mucho, fue divertido y pudimos ver la creatividad de cada uno de mis compañeros</p> <p>Student 14: Con los posters también pudimos exaltar la importancia de nuestro país y nuestra cultura</p>	<p>Method</p> <p>Method</p> <p>Method</p> <p>Method</p> <p>Method</p> <p>Method</p> <p>Positive perception</p> <p>Negative perception</p> <p>Method</p> <p>Method</p>

	<p>Student 15: Hicimos unas carteleras de frases y me gustó porque hicimos algo diferente</p> <p>Student 16: It was bored because not was interesting</p> <p>Student 17: Chévere</p> <p>Student 18: Aprendí lo bueno y lo malo sobre Colombia, diferenciando mis opiniones con la de los demás</p>	<p>CII</p> <p>Method</p> <p>Negative perception</p> <p>Positive perception</p> <p>Learning process</p>
5. PRESENTATIONS ABOUT COLOMBIA	<p>Student 1: Aburrido, ya que era una exposición. Solo para prepararnos dos días.</p> <p>Student 2: Me gustó ya que conocimos más de la cultura propia</p> <p>Student 3: We talked about the deep and surface culture about Colombia. I love it</p> <p>Student 4: No participé</p> <p>Student 5: They were great because I learned things I didn't know about Colombia and that's it</p> <p>Student 6: I like it because I do presentation</p> <p>Student 7: I didn't prepare it, so I really had to learn in two minutes, but I enjoyed the other presentations</p> <p>Student 8: Me pareció bien porque mientras exponíamos, aprendíamos</p> <p>Student 9: No lo hice</p> <p>Student 10: That was a great idea because was very interesting knowing more about Colombia</p> <p>Student 11: Me pareció que fue una forma de hacernos conscientes acerca de los distintos problemas de nuestro país</p>	<p>Negative perception/method</p> <p>CII</p> <p>CII</p> <p>Learning process</p> <p>Method</p> <p>Method</p> <p>Method</p> <p>CII</p>

	<p>Student 12: I didn't do that</p> <p>Student 13: Me aburrió un poco pero cada uno pudo desarrollar mejor pronunciación y cada uno aprendió un poco más de nuestro país</p> <p>Student 14: En la presentación pudimos aprender de Colombia y concientizarnos de la importancia de él.</p> <p>Student 15: Quedó bien decorado el salón con las carteleras</p> <p>Student 16: Funny because we explain about our country</p> <p>Student 17: Bien</p> <p>Student 18: Expresamos nuestras opiniones sobre Colombia con imágenes</p>	<p>CII</p> <p>Negative perception</p> <p>CII</p> <p>Positive perception</p> <p>Method</p> <p>ICC</p>
6. THIRD ENCOUNTER	<p>Student 1: Muy aburrido. No se entendió nada de lo que decía</p> <p>Student 2: Me gustó porque Erica nos enseñó sobre la cultura Wayuu y de cómo es su estilo de vida.</p> <p>Student 3: It was good but a little bit boring</p> <p>Student 4: No logró conectarme lo suficiente para</p>	<p>Negative perception</p> <p>ICC</p> <p>Positive/negative perception</p> <p>Negative perception</p>

	<p>generar un interés significativo en mí debido al bajo tono de voz que manejó</p> <p>Student 5: I really liked it. She was really interesting, and the fact that we are in the same country, but our cultures and styles of life are very different</p> <p>Student 6: I liked it because I learned more about the Wayuu culture</p> <p>Student 7: It was really annoying and bored because I had to force my ear to listen to her</p> <p>Student 8: No me gustó, estuvo aburrido y hablaba muy bajito</p> <p>Student 9: No estaba</p> <p>Student 10: I was not there</p> <p>Student 11: Me aburrió porque fue poco didáctica</p> <p>Student 12: It was the most strange and interesting</p> <p>Student 13: Me gustó bastante, dijo cosas de su cultura que a mí y a varios de mis compañeros nos impresionó. Fue bastante interesante.</p> <p>Student 14: Con ella aprendimos muchas cosas interesantes e impresionantes presentes en Colombia y fue lo más interesante</p> <p>Student 15: No me gustó, fue aburrida. Me dormí</p> <p>Student 16: Interesting, but Erica's voice is low</p> <p>Student 17: Interesante</p> <p>Student 18: Fue mi favorita, aprendimos de su cultura, sobre el aborto, como son sus familias, como comen, en que se transportan, como se entretienen los niños, etc.</p>	<p>ICC</p> <p>Learning process</p> <p>Negative perception/method</p> <p>Negative perception</p> <p>Negative perception/method</p> <p>Method</p> <p>ICC</p> <p>ICC</p> <p>Negative perception</p> <p>Positive perception</p> <p>ICC</p>
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